THE CHURCHMAN.

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POETRY.

For the Churchman.

REPLY TO THE ENIGMA OF L. M. D.

When earth's first children wander'd,
Sinless through Eden's bowers,
No sullen *darkness* gather'd
Around the golden hours;
Only a placid twilight
Replaced the fervid ray,
And the minds of those pure beings
Knew one unclouded day.

Alas! a change is o'er us;
Darkness, and doubt, and thrall,
Those first fruits of sin's blighting,
How do they teach our fall!
Fair nature felt its power,
That even-tide so still,
When first grim *darkness* lower'd
On ancient Hermon's hill.

Ah, and we trace its shadow,
Thrown deep on human hearts,
When at sweet Mercy's pleading,
No tear of pity starts.
Darkness is in the purse-bag,
Love did not care to fill,
Lest Church's voice, or pastor's,
Should lure the gold at will.

Darkness enshrouds each preacher
That lacketh holy fire;
'Tis oft in schoolmen's logic,
And Mystic's wild desire.
Darkness and man's fallen nature
Are one, till Christ gives light;
The dead, in their still cities,
Find *darkness*, deep as night.

The glories of the Eternal
Are veil'd in *darkness* round,
Though first from Hell's abysses,
The *darkness* earth hath found;—
The *Author* of transgression,
Hiding the mandate giv'n,
Its *offspring* too—effacing,
The lineaments of Heav'n.

Darkness is on the Ocean,
When tempest wraiths work ill,
In every lone, dank cavern,
In forest's depths so still.
Ay! many haunts hath *darkness*,
But in the gracious heart,
Where Christ the True Light shineth,
Nor smallest lot nor part.

Some sadly grope in *darkness*,
O'er th' Oracles of light,
But sought there th' Interpreter,
Bright day should chase their night.
Some give to gold their worship,
And *darkness* deep is there;
Within the felon's dungeon,
Dwells *darkness* with despair.

And to the Christian's closet,
Comes *darkness*—but [illegible]
The things of earth excluding,
Alone with God to meet.
'Tis on the winged shadows,
Of such religious hour,
The spirit soareth upward
With most of faith's blest power.

In grey church aisles is *darkness*,
When hallow'd rites are o'er,
And oft the night shades gather,
Ere clos'd the sacred door.
But with the Church in Heaven,
No *darkness* is—they see
God's changeless glory lighten
The one eternal day.

New York, January 15, 1844. A. A.

COMMUNICATIONS.

For the Churchman.

ST. MARY'S HALL.

Mr. Editor.—It was my privilege a short time since, to spend the greater part of three days at St. Mary's Hall, Burlington. For this institution, the Church is mainly indebted, as your readers are generally aware, to the Bishop of New Jersey. In his zeal for the cause of education, he was led, soon after his removal to the diocese, to form and execute a plan for the instruction of females upon Christian and Church principles. The excellence of that plan may be seen in the character and results which distinguish this Seminary. Having myself had some experience in teaching, I am able to judge as to the practical working of the system there pursued. As my visit was entirely unexpected, I saw the institution under the best circumstances for forming a correct opinion. I was present at most of the recitations; and I must here record my strong belief, that there is no school throughout our land, which more truly deserves the patronage that it begins, I am glad to say, to receive. Allow me to give, in a few words, my reasons for being so favorably impressed with the superiority of St. Mary's Hall. It is not in the beauty and healthiness of the situation, scarcely equalled as it is, that its advantage consists; but in the thorough instruction,—in the mild but efficient discipline,—in the care with which sound morals are inculcated, and in that religious influence which seems to pervade St. Mary's Hall. It is a Christian home—a home such as every judicious parent is anxious to secure for his child, sent away, to be trained for usefulness and honor in the Church and in the world.

The proficiency of the scholars not only in their elementary studies, but also in Mathematics and in the ancient languages, surprised me. There was a clearness and promptitude in analysis on the part of a class in the seventh book of the Ænead, which showed that great pains had been taken to ground them in the syntax. Their lessons were the usual ones, prepared for the day without any expectation of being questioned by a stranger. The same readiness and diligent study were evident in the Greek Reader. There was also a large class in Day's Algebra and in Euclid, in which there were some who had commenced these abstruse sciences only at the beginning of the term, but who were quite expert in Simple and Quadratic Equations, and in solving difficult problems. With such improvement, in so short a time, I was indeed surprised. During my visit, I saw the pupils at their recitations—at study—at table, and at their recreation; and I had the privilege on two occasions of conducting their worship in the prescribed service of the Church for Evening Prayer. "Daily Morning and Evening Prayer" is said in the chapel throughout the year. The present is the fourth year in which the present Principal and Chaplain has observed this "order" of the Church. The hours of service are such that no other duty is interfered with. The chants were sweetly sung to an organ accompaniment, and the responses were audibly and devoutly made by every worshipper. To the solemn and chastening influence of the Daily Service may be attributed, I doubt not, the freedom from levity and noise which was at all times manifest. Of the thorough qualifications of the Principal,—of the ability of the Teachers,—and of the kindness and refinement of the Matron, I need not speak, for their works praise them. There was a unity of purpose and of action, producing a pleasing harmony throughout, which soon fixed my attention. All were as one family united in sacred and endearing bonds, and I could not but think that if peace and joy reigned anywhere, they reigned within those walls. Many a wife and mother will have cause to be thankful for the instruction both in science and religion, of St. Mary's school. A large number of the former pupils have, during their connection with it, been confirmed by the Bishop—another proof of the value and efficacy of their means of improvement.

For one, I rejoice that we have such an institution, and am grateful to the Bishop of New Jersey for his labors and sacrifices in the accomplishment of his fondly-cherished object. Schools like this are the chief want of the Church. Their influence reaches into eternity. If we wish our sons and daughters to be trained aright, we must educate them within the Church, and not place them, as some do, under influences alien to her spirit and teaching. Let it be our endeavor then to found and sustain them.

Yours affectionately,
A PRESBYTER OF NEW YORK.
January 15, 1844.

For the Churchman.

Dear Mr. Editor,—It is not every layman in the Church that will take the trouble to procure and read the charges and sermons which come to us from the Church of England. It has, however, been quite fashionable during the past six months, in certain quarters, to publish extracts from the charges of English bishops, and other publications which may happen to bear against the Oxford tracts. In many cases great injustice has thus been done to the authors. Now for the benefit of my fellow laymen who may not take the pains that I do to inform themselves upon these matters, I take the liberty of sending for insertion in the Churchman the following extract from a charge to the clergy of his diocese in September last, by the Rt. Rev. Dr. Christopher Bethell, Lord Bishop of Bangor. Bishop Bethell's views are in opposition to the Oxford tracts, and as extracts may by others be given to show that he may be added to the list of tractarian opponents, I am very desirous to bring the following to the notice of Churchmen.

"But while you feel no sympathy with the erroneous views and opinions which have emanated from this school of theology, you will be equally on your guard against the latitudinarian practices and opinions which they have opposed with earnestness and success. You will not rank among the errors of Tractarianism a strong attachment to the polity and orders of your own Church, as a faithful representative of the Church Catholic and Apostolic; a veneration for her liturgy and attention to her forms and ceremonies and directions; a just sense of the dignity and efficacy of her sacraments; and a conviction that preaching is not the only means of grace, nor hearing sermons the main part of religion. Whilst you acknowledge the necessity of the instructions of the pulpit, and assign to them their due weight and importance, you will consider communion in sacraments and prayers, and the worship of GOD in spirit and in truth as the chief and most urgent business of our Christian assemblies. You will not brand with this name a strong persuasion of the dangers and mischiefs of schism, nor of the injurious consequences of the misuse of the right inherent in our nature; of which no man can in reality divest himself; the right I mean of private judgment in questions of religion, and the concerns of the soul. At the same time, I feel confident that you will not commit yourselves to the harsh language and uncharitable tone of censure with which these writers have sometimes been visited; nor will you impeach their motives nor speak disrespectfully of their persons. However widely they may have departed from the straight path, we need not call the uprightness of their intentions in question. Much for instance as I disapprove of the mode of reasoning in the 90th "Tract for the Times," the attempt I mean, to explain away statements and facts the meaning of which is sufficiently clear and intelligible, by ingenious arguments and evasive distinctions, I cannot charge the writer with bad faith or dishonest evasion. Unfortunately it is a mode of reasoning which men deeply embarked in controversy are but too ready to adopt; of which specimens may be found in the writings of eminent divines, and to which some of those who in this case have used the strongest terms of disapprobation, have perhaps, in other cases, unconsciously, as I am ready to believe, resorted."—*Note G, Appendix.*

"I do not, I confess, look on this movement with the same apprehension and alarm with which many persons, for whom I have great respect, seem to regard it. Among those who have, on the whole, looked on these writers with some sort of favor, their publications have been received with very different degrees of approbation.

"Few men, I believe, of judgment and experience have gone all lengths with them, and thrown themselves unreservedly into their system. It is not surprising that many young men should have been dazzled by their talents, or led to a more unqualified admiration of their opinions by their earnestness in religion and exemplary lives. But it is to be hoped that years and experience, and that more sober and practical views of Christian truth which will attend on the exercise of their pastoral functions, collision with other minds, and an acquaintance with the sentiments of other men will weaken those early impressions, and correct any wrong direction that may have been given to their views of religion. And I am willing to persuade myself, that, under the blessing of that Providence which has watched over and preserved this favored branch of Christ's Holy Catholic Church and rescued it both from perils and persecutions, and, as we humbly trust, from the more fatal evils of supineness and security, the effects of any erroneous and exaggerated opinion, or any disorderly practices to which they may have given occasion will soon pass away; while the sounder and more catholic principles, to which these publications have attracted attention, continue to act permanently and efficiently. My Reverend Brethren, while I thus remind you in the remarks which I have made on the writings of this school, of the duty of a conscientious adherence to the principles and to the rules and regulations of our Church, I am compelled to express a fear that in some, I trust a very few cases within this diocese, (I am of course speaking of those to whom these principles ought to be dear, and these laws binding,) those principles have been thrown into the back ground and those laws and regulations overlooked. I have on former occasions spoken of certain irregularities in the performance of the public services of the Church, in full confidence that they would be remedied. But I have since heard that considerable portions of those services—of the morning services especially—are sometimes omitted.

"On the reasons which may be assigned for such omissions, I will not dilate. Whether they have taken place because where a clergyman has to officiate in more than one Church, the services tread closely upon one another, or in order that longer time may be allotted to the sermon, or from a wish to fall in with the tastes of the congregation, they are equally inadmissible. Such practices are unknown, as far as my experience goes, in the English dioceses; they are offences against decency and good order; they scandalize the friends of the Church, and bring discredit on the Church itself. These practices, if they exist, must be discontinued, and such arrangements made for the discharge of those public duties as shall cut off the plea of necessity. Another statement has been made which I trust is not correct—that there are clergymen who do not scruple attendance at dissenting places of worship, thus giving their sanction to opinions that are, I fear, too commonly held, that there is no difference between the Church and the Meeting House, and that there is no such sin as schism. But if there are any of the clergy who allow themselves this liberty, they may be sure that while they give offence to the sound part of their own Church, and to thoughtful Christians of all denominations, they will not secure the good will of those whom they expect to conciliate by this show of liberality. I have been compelled to make these remarks, because, as you are aware, statements to this effect have been publicly made, and have not, as far as I know, been sufficiently contradicted. But as I feel convinced that such cases of irregularity are few, so I trust that wherever they have occurred, they will be at once and altogether abandoned."—*Charge to the Clergy of the Diocese of Bangor in September*, 1843. *pp.* 27—31. *London Edition.*

Note G, (referred to in preceding column,) pp. 51 *&* 52, *in Appendix of said Charge.*

"Under this head I am compelled to take notice of the attempts that have been made to explain away those parts of our Articles and Liturgy which convey to us the Church's view of the doctrine of Baptismal Regeneration. These with the plain and literal construction of those Articles and services, and with their critical and historical interpretation, than those of the writers of the Tracts on which I have been animadverting. As the one party explains our Articles on what they are pleased to call Catholic principles, so the other seems to interpret them on what they probably deem to be Protestant principles. I will here transcribe from a work of my own, first published in 1822, some observations, not less suitable, as I conceive, to the present time:—

"'If Ministers of our Church should propagate from the pulpit opinions widely different from those which they teach when they are ministering the sacraments of baptism, let them consider what confusion they will produce in the minds of their hearers, what distrust in themselves or in the Church whose ministers they are. But what is perhaps still worse, the desire to reconcile these services to doctrines at variance with them, will tend to impair the sincerity and simplicity of their own minds, and to give them a taste for that unnatural and artificial mode of interpretation, to which an attachment to preconceived opinions too frequently gives entertainment. We are told that these services make use of a general phraseology or of hypothetical language, and expressions of hope and charity. But plain sense, sober criticism, and historical research refute these artificial attempts to affix to them a meaning very different from that which they bear at first sight, and foreign from the views and principles on which they were originally constructed. Our Liturgy speaks a plain, simple, and ingenuous language, "adapted to popular comprehension and instruction," and the means to which system has had recourse, to wrest it from its genuine and native meaning, may act as beacons and warnings to the inexperienced, and teach that it is a dangerous experiment to tamper with their literal construction.'"—*General view of the Doctrine of Regeneration in Baptism. c.* 7, *p*, 108. *Ed. Ed.*

And now that I am in the mood of making extracts, I send one from a charge delivered at the ordinary visitation of the Archdeaconry of Surrey, in November last, by Archdeacon Samuel Wilberforce. It is a beautiful exhibition of that spirit, which in times of excitement and agitation and controversy, should characterize the members of the Body of Christ.

"Yet God forbid that we should widen this breach which we lament, or drive from us by harsh words and uncharitable judgments those whom we long to keep as brethren. Rather let us strive to win them back to a hearty fellowship in Christ's Gospel, by every act and argument of truth and love.

"It may be that some coldness of ours, some formality, some dogmatism, some want of sympathy have first driven them astray. Let us seek, then, to undo our evil. Let us have a firmer faith in the truth of our own position. Let us call out of it, for ourselves, all its hidden strength. Let us cleave closely to Christ our Lord in the communion and according to the plain teaching of the Church of England; endeavoring, through God's grace, to exhibit her true temper in ourselves. Such a spirit of dutiful affection will best fit us to develop all her latent powers; to aid in perfecting her system, and removing from it all blemishes and imperfections.

"And in this spirit is the great secret of success in dealing with all our separated brethren; not with those only who lean towards Rome, but with those also who are joined to any of the sects. We must win them back to that full inheritance of blessing, from which, as we believe, they now exclude themselves, not by dry cold dogmatic arguments; not by confuting them with mere essays upon the threefold ministry, and high clai thority for ourselves,—but by living amo em in the spirit and power of Christ's true les. Zeal, earnestness, self-denial, dead the world, active charity, hearty devotio tient endurance, unshaken courage, love d, and brotherly kindness to men,—thes e best arguments with which we can unlo closed or closing hearts of our brethren. we have a sure standing ground for thes ions. Most true is it that we are placed mid etween the Roman communion and the de of the sects. But we are not therefore t and ill-defined middle, a mere compou negations on this side or that. Far from Ours is, in the truest sense, a positive cond We maintain on the one hand, the ever wed mystery of the individual spiritual life very faithful child of God. Armed with word of truth, we deal with the conscie f each one as if he were alone in the wo eaching him the marvel of his own con sness and responsibility, the wonder of his redemption and renewal; passing over to n else neither priest, nor form, nor system, the rge of that hidden life which he must lead faith in Christ, his true Head, for the hea of his conscience and the sanctifying of his And yet with this, on the other hand we ntain the existence of a true spiritual kin in the Church of Christ; a kingdom into ch baptism is the appointed entrance; a ki om, not of signs and shadows, but of reality d grace; a kingdom which is full of Him which He rules, not as some absent prin by power deputed to vicegerents, but as ever ly present with it—as governing through its r s, as teaching and blessing through us its o ned ministers—as indeed giving to the faith His quickening and saving Spirit, thro the holy sacraments and means of grace. This ofold witness we must bear, my reverend thren, in our several parishes; yet not so m by strength of words as by might of deed. Men will learn from our lives lessons whic e shall in vain strive to teach them by our e ortations; they will catch the tone of our d y conversation with quicker ears than those ith which they listen to our sermons. We m st be *felt* by them to be men of God, felt to hav an apostolic commission. This in our rural istricts, this in our crowded centres of popula ions is to be our hold on those around us. We must e felt to be men of another stamp from those o this world; to have more self-government, gre er habits of devotion, purer aims than other men Our words must not be repetitions of the th ghts of others, uttered by us as conventional proprieties or unmeaning charms; they must b the fruit of struggles in the closet, and conflict with the enemy. We must not be content wi waging a seeming war against bygone evils; we must be felt to be striving against the present and the dominant forms of unrighteousness. We must be the poor man's friend and advocate, the rich man's adviser and reprover. We must rebuke the chilling, cramping, debasing trade-spirit of the present day by the visible noblen o be true men really serving. We must our neighbors. And for this, brethren, we must be dwelt in by the Spirit; we must bear the cross of our Master stamped on our hearts; we must be men of much secret prayer, of many private communings with God. And if this be our character, in some way or other He will in us ourselves, and by us in this nation, make his kingdom strong and glorious. Marvellously, and contrary to all expectation, has that kingdom heretofore shaped itself by the power of His indwelling spirit. They who were God's chiefest instruments in spreading and maintaining it, they too, even from the beginning, often knew not how it would grow under their hands. They aimed at one result and another followed; they meant to secure one issue, and another stood complete before them. So it was even from the first. How obscurely did the sons of Zebedee dream of that kingdom the chief places whereof they coveted! And ever since their favored expectations, plans and desires have clouded the future even from the saints. This has been the law. But no less has it been always true that they who wrought in faith and patience have entered on their labors. They have always done something. A mightier hand than theirs has carried on the work; a wiser counsel has shaped for them the unlooked for issue. And so it shall be for us. We cannot see whither the mighty stream is bearing us; we cannot see the plan upon which we are laboring; we cannot understand how this kingdom is to put forth its hidden strength and gather all things to itself. Yet let us believe and work. Let us have a true faith in His presence who is its life. Let us work as those who know that in this presence is their strength. We have light enough for this, and why should we want more? We have evils to resist, blessings to impart; and in Him we have strength with which to resist and to impart them. Only let us keep faithfully to our appointed work, and He will bless our labors here, and of His undeserved mercy, acknowledge us as His in the blessed day of His appearing."—*Wilberforce's Charge, Nov.* 1843. *Pp.* 35—40. *Lon. Ed.*

In striking unison with the above is the following extract upon the same point from a Charge delivered at the ordinary visitation of the Archdeaconry of Chichester in July last, by Archdeacon Manning.

"What we see in our day we believe to be unlike all that has been until now; that *now* is the crisis to which other times were but tame preludes. So we magnify our own days, and our own parts in them. After all, every age has said the same; and it is now our turn to magnify the importance of our times. Posterity will read us in the context of our ancestors, and we shall be thought as unemphatic and common place as we think them. The truth is, we are poor judges of our own times, and have but little means of drawing true comparisons. For instance, we hear much of controversies. Now let any man fix a time when the Church has been free from controversy. Is it not with truth and fitness that one of our learned writers arranges the literary history of the Church under the several centuries, distinguishing them as the Gnostic, Novatian, Arian, Nestorian, Eutychian, Monothelite ages, and so on; in fact by their controversial features? Has not truth always had its foil, and the faith always been mocked by a falsehood and an imposture? And this, be it remembered, not external to the Church, but in it. The visible precinct of Christendom until the evil was cast out has been the arena of strife. And at what period in its whole history has it been free from the rivalry of communities or sects claiming to be the true Church? There were rival successions and rival altars even before the Apostles left the earth. And in all periods even of its most compacted unity the Church has had to lament the instability of individual minds, and the dropping off of particular members. The case is so now and always will be. We must deeply lament the fall or perversion of any brother for his own sake. But in any other light such events are highly unimportant. And we shall but embolden our adversaries and weaken ourselves by giving them a prominence and consideration which they do not deserve. What if twenty good men were estranged from us? So it has been before now and always will be. It is an inconsiderate and unreasonable expectation to think that all the manifold antagonist powers and all the evil agencies of these latter days, now at work to detach our people from us, shall not succeed in a few, ay, in many instances."—*Manning's Charge, July,* 1843. *Pp.* 40—41. *London Edition.*

"It seems to be absolutely necessary that we should make the Church felt to be not a name, a paper system, a theory of hierarchical government, but a living, earnest beneficent reality. The people with whom we have to do are a real and earnest people. The wants and cravings of their intellectual and spiritual natures are also real; they abhor forms without life, and usages without a meaning. Claims of authority, without the warrant of perceptible powers to justify and explain them, merely challenge their rebellion; dogmatic formularies, without an energetic realization in practice, simply provoke their unbelief. Of all things the least likely to win the hearts of such a people as the English, is a Church without the energies of charity and the cross. It is not by controversies nor by sermons on disputed claims, but by love and self-denial that we must expound the meaning of Christ's Gospel and the duty of visible unity. We must be the thing we preach before they will believe us. And their jealous rejection of all empty pretences and unmeaning formalities is the surest pledge to us that the unfailing key to their hearts is the reality of our own. Besides all this, surely there can be no greater slight, no higher indignity put upon the mystical body of Christ than to misrepresent it to a people as a theory of Church government, a system of doctrine remote from human nature, or a scheme of forms and practices without a living unity, without a supreme idea. Of all things on earth the Church is the most real, and absolute. It is framed in accordance with the universal nature of mankind; it is endowed with virtues of the Holy Ghost to heal all human ills; to counter-work the fall of the world in all its consequents and causes; its doctrine is a perfect harmony with the illuminated reason, being a reflection of the Eternal Truth; it is in universal sympathy with the whole being of mankind in all acts and sufferings of soul and body, being the channel and expression of the perfect sympathy of Him 'who for us men and our salvation .... was made man,' and 'learned obedience by things that He suffered.'

"This then is the system we are ordained to body forth to the sight and consciousness of our fellow countrymen. And how shall we do this? Not most assuredly, by opposition among ourselves, nor by books, nor by the whole apparatus of paper warfare, nor by critical and polemical discourses addressed to man born and bred in license and division, stung by the guilt of sin, or craving for the food of eternal life. Learning and study, and sacred literature, there must be and they have their due dignity and sphere; but there is something wrong when the Church must talk about her own claims and authority, and powers, i. e., about herself. This is rather for catechists than preachers. It should be presupposed as an axiom and wrought upon us as a first principle even without enunciation. To discuss it is a sort of egotism, a self-consciousness, which implies that something is morally wrong. Perfect health is unconscious: there is something diseased as soon as we begin to search into and reason about the functions of life. Points must be disputed or doubted, or at least cannot be self evident, cannot be seen and felt in action and energy if they need to be discussed and proved by syllogisms; and no syllogisms in the world will make people cling to a system which does not attest its mission by the powers and virtues which heal the spiritual wounds of mankind. Neither will any syllogism detach or estrange men from a system which they know and feel to be a source of healing and benediction to their inmost life. Let us exhibit this, and we may lay aside nine-tenths of our argumentation. What men want is a reality which will solve their own perplexed being, guide their repentance, bring them into fellowship with Christ our Redeemer, console them in sorrow, stay them up in the season of temptation, in the hour of death, in the day of judgment. If we will but give such a Church to them, they will defend it by the earnest practical controversy of loving and obeying it."—*Manning's Charge, July,* 1843. *Pp.* 44—47. *London Edition.*

I have trespassed too long upon your patience, Mr. Editor, or I might give more interesting extracts. If I had the time and the ability, I should be glad to arrange for publication extracts from all the English Bishops who have spoken as favorably in reference to the Oxford tracts as Bishop Bethell, among which I should include some at least of the "Eighteen English Bishops" who *some folks* think you would like to have "*tarry at Jericho till their beards are grown.*"

I trust, however, that a desire is increasing among the laity for information upon these matters, and that sound Church principles are gaining ground, and that we shall, ere long, get back to the good old-fashioned Churchmanship of that dear saint, the late revered Bishop Seabury.

L. L.

For the Churchman.

Mr. Editor,—I have before me a number of the New England Puritan, for Jan. 12th, and certainly I think some things in the *melange*, are worth noticing. First, we have an account of "Episcopacy in New York," in which, among much that only deserves the name of clap-trap, we have the following very sensible remarks. "The *Protestant Churchman* is endeavoring to make capital for [Drs.] Anthon and Smith with their friends. But this is a task of no small difficulty. They cannot succeed and retain prelacy. Their ship must sink unless Jonah is cast overboard. They must abandon diocesan Episcopacy or sacrifice the rights"—*certainly what the Puritan calls the* RIGHTS—"of the people."

Secondly; it appears that the Rev. Jared Curtis, chaplain of the State Prison, has, like a sensible man, and on conscientious grounds, declined to distribute all sorts of religious books in the prison. He particularly refuses to give Roman Catholic, Unitarian, and Universalist books. Of course he hereby abandons the ground of the inalienable and indefeasible, and in everything else right of "MY PRIVATE JUDGMENT."

Thirdly; it is declared, "that some Christian parents, after having through error and prejudice of education or false instruction, rejected the rite of Infant Baptism,"—"have still so far felt the need of something like it, that they have brought their children to the house of God, and through a ceremony of their own institution, have publicly dedicated their children to God." Very well this.

Fourthly; in a review of the "Massachusetts Sabbath School Hymn Book," we have the following just, but unexpected observations. "Another and much greater fault in some of the Hymn Books recently published for Sabbath Schools, is in their *secular* character. Some of these contain, in addition to hymns, chants, and anthemns, 'tunes adapted to cold water celebrations and temperance meetings,' 'celebrations of the fourth of July,' 'songs and rounds,' &c. So that we find almost on the same page—

'Our Father which art in heaven,'
'Hurrah! hurrah! we've burst the chain,' [a temperance song.]
'Rock of ages, cleft for me,'
'The boy and the lark,'
'Out of the depths have I cried unto thee,' and
'This is the house that Jack built.'

"A most incongruous medley truly! The influence of such a work on the taste, feelings, views, and religious habits of the young, must be pernicious." It undoubtedly must. And I hope reflection will suggest, that the *use* of God's house for occasions when "cold water," and "fourth of July" songs are sung, must be equally pernicious in its effects, in the "taste, feelings, views, and religious habits," of the community at large. This is a great step, however, that the Puritan here takes, and accords with wonderful exactness with views advanced in the British Critic, in an article on musical festivals.

Fifthly; in an account of the Dedication of "the Mount Vernon Congregational Church," we are told, "The music under the direction of Mr. L. Mason, was of a superior order, *and the responses of the choir to the pulpit*"—the thing containing evidently put for the thing contained —"*in the reading of select passages from the Bible, were* NEW *and impressive.*" New I suppose to the Congregationalists: for the practice of responses is surely old and Catholic. But shades of Mather, Cotton, Wilson, Mayhew, where slept ye? Not merely responses, but responses sung! alas for the good old simplicity of the two extempore prayers, the two psalms and hymns, and may be the one chapter, the liturgical fulness of old Puritanism!

Sixthly; the first verse of a hymn, sung recently on a visit to a pastor, is as follows:

"Pastor,—toils with angels sharing,
Sent to bless us here art thou,
Heaven's sublime commission bearing,
Heaven's own signet on thy brow."

This is pretty strong, and very scriptural. But how to account for it, excepting on the ground, that such language "does well enough in prayers, when nobody minds it, and in hymns, when it means nothing," we know not. Do not these things appear, Mr. Editor, to show that Catholic opinions and practices are making some progress among the Puritans?

One or two other things are noticeable on other grounds. At a recent "Donation Visit," in Massachusetts, the Puritan Muse appeared rather more in her wonted guise, than in the instance noticed above, and sung as follows, in the first stanza of what the Puritan calls a "racy" Hymn:

"When the parishioners of Paul
First made him a "donation call,"
As tokens of affection's ties,
They gave him as it were, *their eyes.*"

The effect of this effusion, *lined* in the ancient method of New England, must have been inexpressible! S. G.

For the Churchman.

Will the Editor of the Churchman have the goodness to insert the following correspondence and resolutions:—

At a meeting of the Vestry of St. George's Church, Flushing, L. I., held January 16th, 1844, the following letter from the Rector, the Rev. F. J. Goodwin, was received and read.

Flushing, St. George's Rectory, Jan. 16, 1844.

Gentlemen of the Vestry,—From the numerous and peculiarly afflictive bereavements which my family have experienced during the last few months, I cannot but deem a change of residence essential for their benefit. In this opinion my friends fully concur. I am constrained therefore to yield to the necessity of the case, and respectfully to ask your action on the subject, by releasing me from my present engagement, as the Rector of this Parish. We can rejoice that in our deepest sorrows we have not been devoid of the consolations of the gospel. Our divine Redemer in our furnace of affliction, has afforded us in an eminent degree his blissful presence. As the desired change of residence, however, will remove us from the scene of our desolating bereavements, and transfer us to the soothing society of some of our nearest relatives, and as I thus hope the sooner to see my family enlivened and to feel myself prepared for the vigorous performance of my duties, I affectionately ask your kind compliance with my wishes. I can assure you, that wherever it may be the pleasure of our Master for me hereafter to exercise my ministry,—now that by his blessing, I am in the enjoyment of sound health of body,—I shall never cease to cherish the fond recollection of my labors here, and the many cheering incidents and affectionate endearments which give so lively an interest to the remembrance of the people of my first charge.

Your affectionate friend and Pastor,
F. J. GOODWIN.

To Isaac Peck, James Scott and others, the Wardens and Vestrymen of St. George's Church.

Whereupon it was on motion unanimously resolved:—

1. That we record our sincere sympathy for our mourning and beloved Rector and his family in their repeated and peculiarly afflictive bereavements, at the same time rejoicing in the thought, that the consolations in sorrow which he has so faithfully dispensed to the people of his charge are now comforting and cheering him, and his deeply afflicted companion.

2. That we express to him, the assurance of our being fully satisfied of the propriety and expediency of the course which he proposes to

pursue, in a change of residence, with a view to the soothing of his family in their present sorrows, and to his being the sooner enabled to resume with his accustomed cheerfulness and energy, the laborious duties of his office.

3. That we convey to him with much emotion, prompted by his zealous, able and efficient services, which the aged and the young, the prosperous and the afflicted, and above all the poor and needy must ever recur with heartfelt gratitude, our deep regret at parting with a spiritual companion, counsellor and friend, whom we have every reason to think very many of his attached parishioners and their children, will at the great day rise up in the judgment and call blessed. By order of the Vestry.

WM. MITCHELL, Sec'y.

For the Churchman.

PARTY ORGANIZATION.

The *editor* of the Episcopal Recorder, in a late paper has endorsed the recommendation of a certain paper of this city. They *unite* in recommending that no person be elected a delegate to any Convention, or a member of any Vestry or Standing Committee, or to any office whatever in the Church, whose sentiments do, in any respect, agree with the Tractarian writers. This course the Recorder thinks *necessary on account of the rapid and increasing spread of those views in this country.* I suppose the Recorder would have those elected who think with him, and who approve of the views put forth by the Recorder. I would ask then, in order to make a person eligible to office in the Church, must he or must he not believe in the doctrine of *Apostolical Succesion?* Must he or must he not believe that "*there can be no Church without a Bishop?*" Must he or must he not believe in the doctrine of *salvation through the alone merit of imputed righteousness of Christ —imputed to the elect only?* It will be quite necessary for the opponents of Catholic truths, like the editors of the Recorder to give the laity clear instructions, or they may not vote for the right candidates. Z.

For the Churchman.

Mr. Editor,—Bishop Hopkins roundly asserts that the three thousand persons mentioned in Acts 2 : 41, "could not, by any physical possibility," have been baptized on the day spoken of, by the twelve apostles. I beg leave to differ from him, and to venture the assertion that they *could* have very easily been baptized by them. We do not know exactly by what form the baptism was administered. I have, in all reason, a good right to suppose that it did not vary much from the simple scriptural form in use with us, viz., "N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen." Now the baptism of 3000 by the 12 Apostles would apportion just 250 to each. And I assert—watch in hand—that the above words may be recited 250 times, with all due solemnity and deliberation, in less than one hour. This will allow ample time, in the course of the day, for whatever instructions and devotional exercises those blessed men may have deemed meet for the holy occasion.

The bishop, however, seems to grant that "the seventy disciples," holding "a permanent commission under the apostles," that is, I suppose, commissioned ministers, may have aided the apostles. If so, the *baptismal act* need not have occupied more than *ten minutes.* How strangely will men go out of the way to bolster up favorite theories! How strangely will they fasten upon imagined *peculiarities* and *necessities,* in order to weaken the force of *sound principles* and *obvious proprieties,* and open the door to conceived *license!*

There is something, by the by, very peculiar in the bishop's management of this point. If it does not prove his ability to argue both sides of the question, I hardly know what to make of it. He is endeavoring to prove the validity of lay baptism. In this connection, he cites the instance of the baptism of these three thousand, and declares that the *apostles* could not, by physical possibility, perform the work. He must evidently intend to infer hence that they must have had lay-assistance; for he says that "at that time there was not a deacon ordained to assist them." This is evidently his main argument. Every one will say that he here intended to imply the *necessity,* and therefore the *fact,* of there having been lay-administrators in this baptism. And this he says was the argument of "Bishop Bilson, at the famous Hampton Court conference." And yet in a note, as a sort of second thought, he tells us that he does not believe a word of it; that this is no argument at all for lay-baptism; but that seventy other ministers assisted the apostles herein. Now, Mr. Editor, I am so obtuse as to be puzzled by all this, and think that it is a sort of somerset, and that a lawyer might set it down in somewhat such terms as *Hopkins vs. Hopkins.*

There is a bare possibility that out of this confusion—page 19 of the first letter—there may be created something like an idea that the bishop merely meant to adduce an argument in favor of *others than the twelve apostles having baptized,* and then to have applied it to the case of the *seventy,* and afterwards to that of the seven *deacons.* This, in the first place, is truly *farfetched* in a professed argument for lay-baptism. Besides, he is engaged in rebuking and instructing his brother bishops, and their clergy and flocks. *They* never doubted the power of the seventy disciples, and of the seven deacons to baptize, on the ground of their ministerial commission. Their censor and instructor too is careful to inform them, on this same 19th page, in somewhat ambiguous phrase, it is true, but I humbly hope that I catch his meaning—that his object is not so much to dwell on points on which we agree as on those on which we differ.

Upon the whole, I am induced so far to expose my sub-transcendental obtusity, as to express a hope that this pamphlet of the Bishop of Vermont will not be considered by those without as a fair specimen of the intellectual grade of our episcopacy. B. T. K.

For the Churchman.

Mr. Editor,—It would have been well for the Bishop of Vermont, if, before administering reproof and rebuke to his Episcopal brethren, he had been careful to free his encyclical from whatever, by express assertion, or fair inference, may lead to erroneous impressions touching facts. To leave at present other points unnoticed, he has failed to be thus careful in a matter in which he endeavors to involve our General Theological Seminary—that noble Institution, which every true hearted son of the Church should delight to cherish, but which it has become quite fashionable of late to attack by oblique threats, as unworthy as they are unjust.

In reference to one of his dogmas, to wit, that every man, woman, and child, may validly administer the Christian sacraments, the Bishop speaks reproachfully of "*The public allowance of re-baptisation in the case of some students of the General Theological Seminary.*"

I presume it will not be questioned that a fair inference from this is, that the allowance was by the Seminary.

The Seminary had no more to do with it than had the Diocese of Vermont. When clergymen become professors of the Seminary, their canonical allegiance remains intact. Their responsibility to the Seminary, and the Seminary's authority over them, extend solely to their *professional* functions, and their consistent religious and moral character. Their duties as ministers of God's word and sacraments, and as pastors of the Church, except so far as the laws of the Seminary require their exercise *within its bounds,* are discharged under quite other responsibilities, namely, those imposed by *the laws of the Church,* and under rightful submission to *its* executive authority. It will be an evil day for us, and a truly fruitful source of *disturbance of our peace,* when the different departments of the Church's polity and operations are suffered to intrude within each other's bounds.

In the case referred to, a presbyter of the Church was called on to administer the sacrament of baptism under circumstances involving *a special principle,* to-wit, *the invalidity, or at least questionable validity, of lay-baptism.* Not belonging to the Diocese of New York, he obtained, I am told, the express approval of the principle by the Bishop of that Diocese,* and his willingness and permission to have it acted upon in his diocese, as it is well known it had often been publicly by himself. He was well assured also—as who is not that knows him?—of his own Bishop's (the Bishop of New Jersey's) approval of the same principle. The principle, too, he knew, was approved by a number of our Bishops, and by a large body of the best and wisest of our clergy from one extremity of our country to the other, certainly not excepting Vermont; to all of whom the arguments of the Bishop of Vermont have, of course, been long familiar.

Possibly Bishop Hopkins may have appreciated the true Church view of the matter, and seen that the Seminary had no cognizance of it; and then his rebuke of its "public allowance" must have been levelled against his brethren, the Bishops of New York and New Jersey. They will undoubtedly *duly appreciate it.* N. L. O.

For the Churchman.

Mr. Editor,—I hold in my hand a printed letter in pamphlet form dated "Burlington, Vermont, January 10, 1844." In a Philapelphia paper of *January 6th,* I see it stated that the author of said pamphlet was *then in that city,* "on a visit of a few weeks." He must have very suddenly changed his mind, and been favored, in his journey to the far distant Green Mountain State, with most uncommon facilities for the season, to have been there by the 10th. Can it be possible that this date is a *ruse,* adopted on account of the author's being nothing loath to have it overlooked or forgotten that his missive was not sent from his OWN HOME?

THE CHURCHMAN.

SATURDAY, JANUARY 27, 1844.

CHURCH CONTROVERSY.

ANIMUS AND RELATIVE POSITION OF THE PARTIES.

The interest which is felt in the controversy between Dr. Potts and Dr. Wainwright, is far deeper than any which could be inspired by the personal merits of the champions. They indeed are the representatives of two great parties; and in order to enter intelligently into the merits of the controversy, and to get at the *animus* and relative positions of the parties themselves, it is necessary to go back a little in their history.

In the 16th century, as is now universally confessed, a Reformation of the Western Church was imperiously demanded. In Great Britain, the Parliament having by 24th Henry VIII., [illegible] and two years afterwards rejected the Papal Supremacy, Archbishop Cranmer and the other bishops thankfully embraced the opportunity to restore the Liturgy of the Church to the order of the Primitive Faith and Worship, and to set it forth in the English language. In the reign of Edward the Reformation assumed a definite form, and the Book of Common Prayer, collected and prepared from the ancient Liturgies, by Archbishop Cranmer, aided by a commission of thirteen of the most eminent divines of the Church, (including six bishops,) was set forth and solemnly confirmed by the English Church, A. D., 1548, and again four years after, when it was subjected to another revision.

In the reign of Edward VI, if we except the Papists and some violent Anabaptists, no opposition was made to the English Church. One of her Bishops, Hooper, objected to the use of the Episcopal habits, but on the expostulation of his brethren and the continental Reformers, he yielded his scruples. Some passages of John Rogers and Bradford, (both of whom died at the stake,) are quoted as evidence of their dissatisfaction with some parts of the order adopted, but they do not sustain the point for which they are alleged. Certainly no such thing as separation was contemplated.

The chief lights of the English Church at this time attested the sincerity of their views at the stake. They are commonly accounted Martyrs by Protestants, who therefore must hold their testimony in reverence. Their testimony, whatever it be worth, was given in favor of Episcopacy, in favor of a Liturgy, and in favor of the doctrines and usages contained and prescribed in the Prayer-book of Edward VI.

On the accession of Mary, and the consequent ascendancy of the Papal interests, the Reformers were subjected to persecution. Many who escaped the flames fled to the continent; chiefly to Zurich, Basil, Strasburg and Frankfort. The majority of them testified a laudable desire to adhere in their exile, to the order of the English Church. At Frankfort an attempt was made—not to abolish the Liturgy, for Calvin himself approved of a Liturgy,—but to conform the order of it to the order of the service at Geneva. But even this attempt was defeated, and the English Ritual was retained in its integrity.

The instigators of this change, with others of a congenial temper, being disappointed in their aim, left their brethren at Frankfort, and betook themselves to Geneva. To these seceders we find the term applied of "Dissenting Brethren," and so far as we know, this is the origin of a term which afterward became famous in the history of the ecclesiastical factions of England. This was before the Act of uniformity under Elizabeth; and therefore the original notion of *dissent* is a violation of Church unity, and not secession from a civil establishment. In the Genevan school Knox, Whittingham and other British Protestants imbibed or nurtured their dislike of the English Reformation as retaining "the dregs of Popery." To understand this expression it should be remembered that while the English Reformers had acknowledged the Holy Scriptures to be the rule of faith, they had not acknowledged them for a sufficient rule of discipline. In reference to vestments, ceremonies and other appendages of worship they were governed by the usage of the Ancient Church. Hence they retained the surplice, the cross after [illegible] kneeling in the reception of the Eucharist, [illegible]ting a distinction between these decent and customs, and the subsequent corruptions of Po[illegible] thus manifesting to the more intelligent and Romanists, the justice and equity of their ca[illegible] Geneva, on the other hand, the rule of Reform[illegible] been to go as far from popery as possible, and [illegible]ve such habits and ceremonies as had been abus[illegible]ery, lest others should be hardened in superstitio[illegible], by the by, which in France greatly checked th[illegible]s of the Reformation, and served to alienate fro[illegible]se such intelligent and moderate supporters as h[illegible]ed it in England and Germany.

On the accession of Elizabeth the exi[illegible]ed, and those who had been at Geneva brought [illegible]th them the seeds of future evils. About this [illegible] Act of Uniformity was passed and the use of th[illegible]y strictly enjoined; but as yet there was no se[illegible], Whittingham, Samson and Gilby and others [illegible] Dissenting Brethren" accepting of employment [illegible]ferment in the Church, and being treated with [illegible] by the bishops. These "Dissenting Brethren, [illegible] zealous preachers, and they ingratiated themselv[illegible] the populace by inveighing against "the livery [illegible]christ," as they called the vestments and cere[illegible] of the Church, and proceeded to such lengths [illegible] one of them hinted, "if they had been let alone [illegible] longer, they would have shaken the constitution o[illegible]hurch." With a view to restrain their excesses th[illegible] of Uniformity was enforced against some of th[illegible] but as kindness had made them presumptuous, so severity made them clamorous, and they sent bitter [illegible]ints to Geneva."

In consequence of some of their minist[illegible]ing silenced, these "Dissenting Brethren" now [illegible]gan to hold *separate* meetings. The first instance [illegible]e kind is that of several persons who were examin[illegible]ore the Bishop of London, June 20th, 1567, for ab[illegible]g themselves from the parish Churches, using [illegible]rs and preaching, and ministering sacraments amon[illegible]selves and hiring a hall for the purpose in London[illegible]der pretence of a wedding. The Bishop of London [illegible]rindall, having rebuked them for their "lying pre[illegible]s," told them that "in thus severing themselves from society of other Christians, they not only condemn[illegible]em, but also the whole state of the Church Reform[illegible] King Edward's days, which was well reformed a[illegible]ding to the Word of God; yea, and many goo[illegible]en have shed their blood for the same which your [illegible]gs condemn. Have ye not," said he, "the gospel t[illegible]preached, and the sacraments ministered according [illegible]nd good order kept, although we differ from other C[illegible]ches in ceremonies, and in indifferent things whi[illegible]e in the Prince's power to command for order sake?"

The more enlightened views of our a[illegible]lead us to condemn—and we do strongly condem[illegible]-the enforcement of uniformity of worship by [illegible]l penalties. It by no means follows, however, tha[illegible]e cause and conduct of the separatists were either [illegible]jifiable or in the least deserving of sympathy. Whate[illegible]r is true and right in itself cannot be made false a[illegible]wrong by any enactment of civil authority in its fav[illegible]. Admit that the civil enactment creates no additional [illegible]bligation, certainly it does not diminish or detract fro[illegible] the Christian obligation previously existing. If it be a duty to confess the faith of the Holy Trinity, a[illegible]d to receive the sacraments from the ministry of Ch[illegible]st, the duty looses none of its force because it happens to be also enjoined by the civil authority. Moreover, if the Church to which we belong has authority to enjoin thing[illegible] *indifferent,* i. e., things neither expressly enjoined nor forbidden in the word of God,—and we believe th[illegible] authority is claimed and exercised by every professedly Christian Church—and if these things, in themselv[illegible] *indifferent* are made by the injunction of the Church obligatory on its members, (as they must be if the Church has authority to enjoin them,) it is plain that this obligation is not diminished by the additional authority of the State. It is observable that Grindall rests his cause against the separatists primarily and mainly on their duty to the Church or the State. He says in effect: you ack[illegible] on their that your Church has the true faith and a valid ministry and sacraments, and it is therefore a sin against God—the sin of schism—to separate from her for a few *indifferent* things, such as vestments and ceremonies. Few candid men at the present day will deny the force of the argument; but if separation on such frivolous grounds were a sin, it is plain that the prohibition of it by the State, and even the enforcement of the prohibition by civil penalties—much as we condemn and regret them—could not make it a virtue.

But the Separatists appealed to Geneva, to Beza, the great oracle of the French Reformed, who cordially sympathized with them in their aversion to the habits and ceremonies of their Church. And what was the answer of Beza? He told the silenced ministers that if they could not conscientiously subscribe, they should quit their employments and live privately; for says he, "as to the third thing that may be supposed, *viz.,* that they should exercise their function against the will of the Queen and the Bishops, WE TREMBLE AT THE THOUGHTS OF IT:" adding that though he disapproved of the ceremonies, yet "he looked on it as a sin for any one to separate from a Church wherein sound doctrine and a holy life and the right use of the sacraments is kept up.'"

The most eminent of the Foreign Reformers who disapproved the ceremonies (for the greater part approved them) took the same ground; blaming the morose temper of the Separatists and declaring that when things neither good nor evil were enjoined by competent authority, reason and duty obliged to conformity.

The advice of these eminent men had great weight and for a time put a check to non-comformity in the English Church. But the flame was only smothered: as the older and more peaceable of the party deceased, young and hot heads gained the ascendancy, who far outstripped their predecessors and gave a wholly new turn to the controversy. Instead of controverting the use of garments and ceremonies these new men struck at the ministry and government of the Church as being unscriptural; derided the liturgy as "picked out of the Popish dung-hill;" declaimed against archbishops and bishops as devilish and anti-Christian; condemned the vocation of the clergy as Popish and unlawful; and declared that the sacraments were mingled with profanities and childish superstitions. So that we find even "honest John Fox" himself a moderate Non-conformist, (the name was for some time applied to those who remained in the communion of the Church though dissatisfied with some of its usages,) complaining of "the factions and turbulent spirit which had possessed that party;" adding that "they despised him because he could not rail against Bishops and Archbishops as they did;" and advising the governors of the Church "to look well after this sort of men; for (he continues) if they prevail, it is not to be imagined what mischief and disturbance they will bring whose hypocrisie is more subtle and pernicious than that of the old monks; for under pretence of greater purity, they will never give over, till they have brought men under a Jewish slavery." So John Fox; events have proved him a true prophet.

It is important to observe this change of ground. The older Non-conformists rested their dissatisfaction on grounds which, if true, did *not* justify separation, and they generally remained in the communion of the Church. The new set, just referred to, rested their dissatisfaction on grounds which if true *do* justify separation, and they consistently separated from the Church.

On these grounds it was that the Independents and Presbyterians separated from the Anglican Church, and it is worthy of remark that the Non-conformists earnestly opposed the separation and ably exposed the futility of the arguments by which its advocates sought to justify it. In a future number we shall give some account of the Separatists or Dissenters as they are commonly called, of their family feuds, and of the arguments by which the Non-conformists themselves refuted their flimsy pleas.

Our present object has been merely to show the animus and relative position of the parties in the present controversy. The animus and position of the Church as far as respects Scripture and the real merits of the cause, are the same now as they were at first; the difference being that the Church now (in this country) rests on its divine foundation without the injurious alliance of the State. On the other hand the animus and position of the Independents and Presbyterians—if Dr. Potts may be taken as their mouth-piece—are exactly the reverse of what they were at first. They acknowledge ours to be a true Church, acknowledge that Episcopacy and a Liturgy, vestments, kneeling in the communion, &c., though not what they prefer, are yet not in themselves *sinful terms of communion;* and thus they condemn the old Independents and Presbyterians and make an entirely new issue. They do not as their fathers did, *unchurch* us, (to use a popular but indefensible expression,) and therefore consistency requires them to retrace their steps and return to the communion which their fathers broke, as they now acknowledge, on sufficient grounds.

THE SIXTH LETTER OF DR. POTTS (on our last page) is a remarkable production.

"You quote," he says, "from various authorities * * * to show that a ministry is essential to the visible Church. Agreed: I had already admitted this," &c.

Omit the word *visible* as superfluous, (since the argument confessedly relates to the visible Church alone,) and we have here the concise and brief avowal that a ministry is essential to the Church.

But Dr. Potts's main proposition is: "That there is no warrant in Scripture for making any particular external form of Church polity a condition of that Christian fellowship and communion with God which are the distinguishing duties and privileges of the Church of Christ." Reduce this expression to its simplest form, and we have the following: No particular form of polity is essential to the Church. In other words no particular form of ministry is essential to the Church. In conformity with this view we find Dr. Potts acknowledging the ministry of the orthodox Quakers, the Congregationalists, Methodists, Baptists, Presbyterians, and Episcopalians, and at the same time contending that no one of them is essential.

Now *ministry,* in this view, is plainly a *general* or *universal* term, comprehending several *particular* sorts or "forms;" and Dr. Pott's affirmation is that the *general, viz.,* the ministry, is essential to the Church, and that the *particulars, viz.,* the Quaker, Independent, &c., are not essential to the Church.

Now it is a maxim of logic and obvious to common sense that whatever may be truly affirmed or denied of a universal may be truly affirmed or denied of all the particulars contained under it; and *vice versa* whatever may be truly affirmed or denied of all the particulars of a kind may be truly affirmed or denied of the kind. For instance, whatever may be truly said of an *animal* may be truly said of an *elephant,* and all particular sorts of animals; and so the reverse.

Hence, since according to Dr. Potts, a ministry is essential to the Church, and since what is true of the universal is true of all the particulars, it follows that the Quaker ministry is essential to the Church, the Independent ministry is essential, the Baptist ministry is essential, the Presbyterian ministry is essential, the Methodist ministry is essential, the Catholic ministry is essential, the Papal ministry (if owned to be Christian) is essential, and in short, that every existing form of the Christian ministry is essential to the Church.

On the other hand, since according to Dr. Potts, no particular form of ministry is essential to the Church, since the Quaker ministry is not essential, nor the Independent, nor the Baptist, nor the Presbyterian, nor the Methodist, nor the Catholic, nor the Papal, nor any other existing form; and since what is true of all the particulars is true of the universal, it follows that a ministry is not essential to the Church; the Desert Island" ministry not excepted.

To us it seems that the two propositions of Dr. Potts are contradictory. If the ministry be essential at all, it must be essential in some particular form. If it be essential in no particular form, it is not essential at all. Either proposition may be consistently held, but we believe it to be impossible for the two to be reconciled.

say that a ministry is essential, and that this essential ministry is composed of bishops, deriving their authority by a succession of ordinations from the apostles, whom our LORD invested with equal and supreme authority in the Church. This view cuts off the Papacy as not essential because not divinely instituted, and it does not recognize the Independent, Presbyterian, Methodist, &c. ministries (while separated from Catholic bishops) as being any part of the Christian ministry in the full and adequate sense of the term. Our view, however, allows us to hold (as we do hold with much sincerity and gladness) that the Papal, Independent, Presbyterian, Methodist, and other ministries of human origin, have been either directly or indirectly, of benefit to the Church of CHRIST.

Dr. Potts seems to us to confound two things that are widely different: 1. the doctrine that episcopacy is of divine institution, and so essential to the Church, and 2. the making of this doctrine a term of Christian or ministerial communion. That the doctrine is true and taught and consistently carried out by our Church we have no doubt: but there is no proof that the explicit acknowledgement of it is made by her a term of ministerial, much less of Christian communion. Many of our clergy reject the doctrine, and rest episcopacy on the ground of ancient and apostolical precedent. We can assure Dr. Potts that the fact of his denying the *divine right* of episcopacy and holding it to be *not essential* to the Church, would of itself be no obstacle to his ordination provided he should be proved sound in the Catholic faith. The Church is indulgent to tender and scrupulous consciences, and far from deserving the charges of intolerance and uncharitableness which are brought against her.

It is a sound canon which Dr. Potts lays down that "if unnecessary, the separation is schism, and its immediate authors are to be held responsible; but if necessary, the sin of schism rests on those who made it necessary." But while he allows that ours is a true Church, and one in which he might as a Christian and a minister, lawfully commune, we do not see how according to this canon he can justify the original separation of the Independents and Presbyterians. *They* rested their separation on widely different grounds.

There is a fine antithetical point in Dr. Potts's question, "Who gave the better evidence of 'divine right' to preach the gospel and administer its symbolic ordinances, a Robert Hall or a Dean Swift, a Dr. Chalmers or a Lawrence Sterne?" We would match it with another: Who gave the better evidence of *divine right,* to be an apostle of Christ, to "preach" the gospel, "to heal the sick, to cleanse the lepers, to raise the dead, to cast out devils," and "freely to give" what Christ bestowed, Judas Iscariot, the accursed traitor, or Lucius Seneca, the virtuous stoic?

We cordially sympathize with the concluding part of Dr. Potts's letter, where he insists so eloquently on the necessity of Christian fellowship and of a union to arrest the spread of ignorance and vice and Papal error. We would gladly make all allowable concessions to accomplish such an union. But we cannot think that any success against these enemies of our salvation is a good reason for not following CHRIST, when the way of CHRIST, *is plainly set before us.* That John's disciple who cast out devils in the name of CHRIST, (i. e., in the name of the *expected* Messiah,) did not follow CHRIST, is only to be explained on the supposition that he *did not know that* CHRIST *had come.* No doubt GOD often vouchsafes to bless the labors of good men who are in this state of unavoidable ignorance. We would be the last to forbid the labors of such men in behalf of truth and charity. But to make their success a reason for schism, and for forsaking the appointed ministry of CHRIST, would tend in truth to defeat the very end they have in view, and to propagate the evils which they seek to extirpate.

WHAT CAN THE BISHOPS DO?—Our next will contain a third letter from "Ridley," and one which will come home to the hearts of Churchmen.

Our foreign papers confirm the statement that the degree conferred by the Vice Chancellor of the University of Oxford, on the Hon. Edward Everett, has been declared by three eminent counsel, whose opinions have been submitted to the Vice Chancellor, "null and void."

They state also that the British Critic is positively discontinued, and that the first number of a new Quarterly, conducted on sound Church principles, will be published early in the year.

CONFIRMATION.—The bishop's appointments for confirmation in this city have been altered by a change of time for the Church of the Annunciation.

Several notices of books and pamphlets have been prepared and placed in the hands of the compositor which it is found impracticable to insert in the present number.

CLERICAL CHANGES.

The Rev. Samuel J. Evans, Deacon, having removed into this diocese from that of Maryland, with a letter of dismission, and been here received, has changed accordingly his canonical residence, and become the minister of St. Peter's Church, Lithgow, Dutchess county. He desires all letters and papers intended for him directed accordingly.

Rev. Thomas E. Locke having changed his Post Office address from Whittle's Mills, to Columbia Grove, Va., desires his letters and papers directed accordingly.

The Rev. F. J. Goodwin having resigned the rectorship of St. George's Church, Flushing, requests all letters and papers to be directed to him at Brooklyn.

TO CORRESPONDENTS.

"D." "H." "T. K." and "G. B." are received.

"Churchman" is received. We had noticed the same thing, but doubt the propriety of directing public attention to it at present.

"J." is always a welcome contributor. We should be happy to receive the communication which he proposes, though perhaps it might not be convenient to insert it immediately.

For the Churchman.

OBITUARY.

DIED at his residence, Butternutts, Otsego county, on Wednesday the 10th instant, General JACOB MORRIS, aged 88 years, 13 days. His remains were taken to his Parish church, (Zion Church, Louisville,) on Sunday the 14th, where a crowded and attentive congregation were assembled to pay their tribute of respect to one universally beloved and venerated. From the church they were removed and deposited in his family burial place.

"JACOB MORRIS, the second son of General Lewis Morris, one of the signers of the Declaration of Independence, was born at Morrisania, on the 28th December, 1755. The commencement of the Revolutionary war found him a clerk in a mercantile house in Philadelphia, which he left to become Aid-de-camp of General Lee. With that General he was engaged in the battles of Fort Moultrie, on Sullivan's Island in the harbor of Charleston, S. C., and also of Monmouth, New Jersey. He escaped capture with General Lee, at Morristown, by being casually absent on a visit to his sick wife at Philadelphia. He was for a short time Aid to General Greene, and also to General Arnold. At the close of the war he embarked in mercantile business in New York, and not proving fortunate in that pursuit he settled on Morris's Patent in 1787. So unbroken was the wilderness at that time, that during his absence in New York attending the Legislature, as member of Assembly from Montgomery county, for four months his wife saw the face of no white person except her own children. On the election of Otsego county, in 1791, he was appointed by Governor George Clinton clerk of the county, and held that office until 1801. He was repeatedly elected member of Assembly from Otsego county, and Senator from the Western District, and was appointed

Washington and Governor Jay honored him with their personal confidence and friendship; General LaFayette also knew and esteemed him; he expressed to his son (one of the last Americans who saw him on his death bed) his veneration and respect for his father's character."

In private life there seldom is to be found the individual who combined so many rare and excellent traits of character, and who so faithfully and constantly manifested them. Engaged in business as he was with men of all classes and opposite interests, and this too for a long period of years, yet it is remarkable that of all that large and numerous circle with whom he was connected, there is no individual who alleges aught unfavorable to his integrity, truth, or purity of heart. His business transactions were marked by strict punctuality in every engagement, no slight obstacle preventing from the fulfilment of every appointment; honesty and uprightness, generosity to the poor, affability and uncommon suavity of deportment to all. He was indeed an illustrious specimen of a true Christian gentleman. To do good, to relieve and assist the poor and necessitous, to befriend the helpless, "*to do justly and love mercy,*" were ruling principles of his life; nor was he unmindful of that other and crowning duty "*to walk humbly with God.*" Whatever virtues and excellences were combined in his character and the manifestation of which secured the respect, love, and veneration of those who knew him, they are to be referred not merely to a happy natural temperament, but rather to the Spirit of God which dwelt in him richly. The sacred and holy influences of that divine Spirit he ever acknowledged and sought in the diligent and constant use of those means of grace which are mercifully provided in the Church for weak and fallen man. Religion to him was a living and vital principle; it formed the basis of his virtues; was the source of his highest and purest joy in life; the hopes of the gospel his consolation and support in death. He truly "fell asleep in Jesus." Ardently attached from his youth to the Church, he sought in her holy worship, her sacraments, her pious ways that Spirit of God whose sacred influences alone could bring him peace and consolation, and he did not seek in vain. In him the Church has lost one of her most true, faithful and pious sons. The parish with which he was connected especially mourn their loss. From the first organization of a congregation of Christ's flock in this place, gathered by the labors of that sainted minister of God, "good old Father Nash," (as his children in the Lord delight to call him,) unto the last of his long and eventful life he has been a most faithful, unwavering and constant friend and liberal supporter of our Zion; and when the Church asked his aid, it never applied in vain. As a Christian he never brought reproach upon our communion in his life; he never sullied or stained the Christian character. As a Churchman he was true to the distinctive and distinguishing principles of our Church. His attachment was the result of conviction, and therefore it was unchangeable and firm. He never yielded to a miscalled charity, but while he respected others he *loved* his own Church, and never did he forsake her worship for any other. Within the past year the infirmities of age increasing upon him, especially the loss of vision and of hearing, he has been prevented from attending in his usual place at the church. Until within the last six months, however, there was no one of that congregation whose attendance on every occasion of public worship has been more punctual or constant. It was indeed a heart-cheering and beautiful sight when that venerable and hoary-headed man with remarkably firm and steady step, humble and devout demeanor, entered the door of the house of God and bowed his venerable head in prayer and worship. Those of that congregation can never forget his holy and saint-like appearance. He seemed as it were to stand between us and another world, —to be a connecting link of that chain which unites us with the world of spirits in the "communion of saints." A short time since the Rector (being requested by the deceased) administered to him the Holy Communion of the Body and Blood of Christ, in which sacred and refreshing ordinance he united with several of his family a service of which he afterwards spoke as having been to him a source of great satisfaction and comfort. It was the last time. He intended to have had the service again at his residence; but God in his wise Providence ordered it otherwise. He has been removed we humbly trust and believe to a better and holier state. His spirit has been gathered to his Fathers in the place of departed spirits, to wait for the general resurrection of the last day. We mourn our loss. It is however his gain:—"For if we believe that Jesus died and rose, so them also who sleep in Jesus will God bring with him."—"Blessed are the dead who die in the Lord, yea saith the Spirit, for they rest from their labors, and their works do follow them. B.

For the Churchman.

TO THE EDITORS OF THE RELIGIOUS NEWSPAPERS
Of the Prot. Epis. Church in the United States.

Gentlemen,—Bishop Chase acknowledges the receipt of $20, and the promise in semi-annual payments of $100, towards sustaining the Rock River Mission in Illinois. He wishes he were at liberty to publish the names of these his respectable fellow workers in building up the Primitive Church, but they desire him not to do so. The fact, however, of their beneficence, though the benefactors are anonymous, manifests the confidence which a pious and intelligent public are taking in the important plans of benefiting Rock River. God grant that the example, as above named, may be imitated till the means to maintain two missionaries on that important station be completed: the one at Rockford and Belvidere, the other at Grand DeTour and Dixon, and parts adjacent.

Bishop C. has written to persons at the stations above named, to prepare houses and places where the missionaries may commence their work of prayer and preaching the word of life; and he entertains strong hopes that the good God will stir up the hearts of some of our best clergy to enter on this glorious work in that beautiful country. No one is as yet fixed on. The motto which guides is yet fresh as the unclouded morning, "Jehovah Jireh—God will provide." Signed, P. CHASE.

P. S. Those papers which have not published the articles touching the Rock River Mission which appeared in the Witness, and Churchman, are most respectfully desired to do so. The bishop in the far west having no paper at his command, hopes for a little indulgence in this way when his designs so evidently tend to the glory of God.

Jubilee College, Jan. 5, 1844.

From the Commercial Advertiser.

Rev. Dr. Wainwright to Rev. Dr. Potts.

Rev. and Dear Sir,—We are by no means so well agreed upon first principles as I had supposed, and therefore, to my regret, I find that we have not arrived at that stage of the argument which I thought we had reached when I addressed to you my last letter. The necessity is now imposed upon me of taking a step backward, in order to meet you fairly. Having for my opponent an eminent divine of the Presbyterian Church, and one in connexion, as I am informed, with "the old school," I certainly took it for granted that he would hold himself bound to maintain that doctrine, upon the question of the Christian ministry, which the standards of his Church, so clearly set forth. Upon this supposition the statements and inferences of my last letter were grounded.

This doctrine I stated to be in substance as follows, viz., that the Christian MINISTRY is essential to the Church and must always exist—that this ministry must be DIVINELY APPOINTED—and that it must be APOSTOLICAL, that is, deriving its commission in some way *from* Christ, the head of the Church, *through* the Apostles. Had you admitted these first principles to the extent in which I supposed, and still suppose them to be held in the teaching of your standards, the points between us would have been reduced to this one:—What is the nature of the Apostolical ministry? Does it subsist in one order alone—that of presbyters—or does it of necessity require three orders, Bishops, presbyters and deacons, and how is the title to this ministry to be authenticated?

As I now understand you, you admit that a "ministry" is essential to the visible Church. I request you to observe, however, that the postulate which I advanced, as the one to which I presumed we should both yield our assent, was not "a ministry" simply, but "a ministry *divinely appointed.*"

Now from a careful examination of what you advance under the two heads of "facts" and "principles," I am compelled to infer that according to your theory it is not essential that the ministry should be divinely appointed. It may be self constituted by an inward call, or it may be constituted by the simple "appointment, by a community of Christians, of one or more of their number, who shall give himself wholly to the work of ministering God's word and ordinances." Thus the Friends, you acknowledge, have a ministry. Their "organization may be defective," but still they have a ministry, and in your view ordinances also. How this allowance of ordinances, destitute of external signs and seals, accords with the doctrine of the Presbyterian Confession of Faith on the subject of sacraments, I will not now stop to inquire. Under your head of *principles* you state a hypothetical case, which, you leave me to infer, therefore, is the illustration of a principle. "Conceive," you say, "for instance, of a community of Christians cast upon a desert shore; they have the word of God, but no minister; shall they continue for ever without the offices of Christianity, and not rather appoint one or more of their number who shall give himself wholly to the work of ministering God's word and ordinances!"

To meet this imaginary case, let me suppose another. Suppose that in the shipwreck which cast this unfortunate community upon a desert shore, they had lost their last copy of the sacred Scriptures, but had saved, or could procure materials for writing; would they not, for their own satisfaction and for the benefit of their posterity, make a record of all they could remember of the word of God? But would it be the word of God? And would they not, upon the first opportunity, cast aside their imperfect manuscript, and with joy and gratitude return to a complete and well authenticated copy of the holy book? But to reason from such extreme hypothetical cases is always dangerous and unsatisfactory. We should be careful how we erect an extreme case of exception to a general rule into a principle. Your use of the one just mentioned, however, under the head of "principles," shows that while you allow a ministry to be essential to the visible Church you do not admit that it must of necessity be "divinely appointed."

Now, my dear sir, although I did not undertake to defend the Presbyterian doctrine against Congregationalism, and perhaps should I succeed in doing so, may receive no thanks for my pains, yet as this course will serve my purpose as well as any other, I shall endeavor to controvert the views you have advanced in relation to the ministry, by an appeal to the Presbyterian Confession of Faith and the Larger Catechism.

What then, is the question now in dispute tween us! I will state it again, and as distinctly as I can, with a view to a clear comprehension by those of our readers who are not familiar with theological questions of this nature.

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* The same were the views of Bishop Onderdonk's two immediate predecessors. Some forty years ago, a Lutheran clergyman in this State conformed to the Church, and Bishop Benjamin Moore *baptized his family.* This was a sore grievance to a distinguished Presbyterian polemic of the day, who gave vent to his lamentations thereat in the famous "*Albany Controversy.*" The Bishop was publicly defended by JOHN HENRY HOBART, the learned, zealous, and true hearted young presbyter, who continued for many years, and until he died as one of the most distinguished—if not *the most distinguished*—of the American Bishops, the learned, zealous, and true hearted expounder, supporter, and defender of principles, whose opponents now find it convenient to profess great reverence for his memory. It was not long after, that Mr. Hobart *acted out* his principles by baptizing a young gentleman who had received dissenting baptism, and who has, for many years, been one of the most respected and beloved of our clergy.

It is not whether bishops in any sense, that is, diocesan Bishops, having charge of many congregations, or parochial bishops, having charge of but one, are essential to the visible Church—but it is whether a ministry of divine appointment—that is, a ministry receiving its commission from other ministers possessing divine authority to bestow the commission, in contra-distinction to a ministry holding its sole authority through the appointment of the members of a Christian congregation, is essential to the visible Church.

On this question I will, with your permission, change places with you and take the affirmative, that the former and not the latter is a true ministry according to the word of God.

That the Church is a visible body—that is, an association of men professing the true religion and united together by some outward organization—we both agree. Now what is essential to this organization? The Confession of Faith, chapter xxv., section III., replies:—"Unto this Catholic visible Church CHRIST HATH GIVEN the ministry, oracles and ordinances of God, for the gathering and perfecting of the saints in this life, to the end of the world; and doth by his own presence and spirit, according to his promise, make them effectual thereunto." Now Christ gave the "ministry" just as he gave the "oracles" and "ordinances," and his presence and spirit are equally promised to all. It is styled the "ministry of God," just as the Scriptures are styled the "oracles of God." No man, no body of men, however learned or pious, could indite other oracles, or sanction other ordinances, and by parity of reason they could not appoint any other ministry. And he has left the ministry in no painful doubt as to its continuance; for when he gave it its grand commission he said, "Lo, I am with you always, even unto the end of the world." The ministry must be derived from Christ or it is no valid ministry at all. As he hath conveyed his word to us through a long succession of ages, and preserved it in periods of ignorance, confusion and darkness, so hath he conveyed to us the ministry and so preserved it; and the same line of proof and argument which traces back the "oracles" and "ordinances" to the Apostles' days, traces back the "ministry" and proves that it is divinely appointed.

But here we touch upon the question of succession—which, however, I mean to reserve for future and fuller consideration. The present argument is preliminary, for if you can set aside the necessity of a ministry *divinely appointed*, in the sense that I have attached to the words, the question of succession is an idle one.

I next quote the Confession of Faith, chapter xxxvii., section 4. "There be only two sacraments ordained by Christ our Lord in the Gospel, that is to say, baptism and the Supper of the Lord; neither of which may be dispensed by any, but by a minister of the word, lawfully ordained." In support of the condition that this minister must be *lawfully ordained*, the Epistle to the Hebrews, chap. v., versed 4, is quoted:—"And no man taketh this honor unto himself, but he that is called of God, as was Aaron." Now, that the Confession of Faith is right in thus considering the divine call of Aaron as an external call, is manifest in that, according to Scripture, it was not a simple spiritual preparation for the sacred office, nor was it a designation by the choice of the congregation of Israel; but having been selected by God, he was visibly set apart and consecrated by divine authority. And moreover, the Confession of Faith might greatly have strengthened its position, had its compilers thought it needful, by referring to the following verse: "So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee." If the blessed Saviour, prepared as he was by the indwelling of all the fullness of God's spirit for his great work of the ministry, did not enter upon it without an external ordination, can we doubt of its necessity to the complete organization of his Church to all future time?

But power greater even than that of administering the sacraments is conceded to the ministry by the Confession of Faith, chapter xxx. sections 1 and 2: "The Lord Jesus, as King and head of his Church, hath therein appointed a government in the hand of Church officers, distinct from the civil magistrate. To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent both by the word and censures; and to open it unto penitent sinners by the ministry of the Gospel, and by absolution from censure as occasion shall require."

Here are powers which no man certainly would take unto himself, and which it would be reckless contempt for the prerogatives of God for any congregation of men to pretend to confer. Nor is the Presbyterian Church guilty of such awful presumption, for it is expressly acknowledged that these powers are derived from the Lord Jesus, and they are exercised in virtue of authority from him—and not by any delegated authority from the Church.

I go forward now with the Larger Catechism. Question 63 is as follows:—"What are the special privileges of the visible Church?"

Answer.—"The visible Church hath the privilege of being under God's special care and government; of being protected and preserved in all ages notwithstanding the opposition of all enemies; and of enjoying the communion of saints, the ordinary means of salvation, and offers of grace by Christ to all members of it, IN THE MINISTRY OF THE GOSPEL," &c. The visible Church being thus under God's special care, and being protected and preserved in all ages, can we suppose that he would suffer the "ministry," which he originally gave to it through Christ, to be lost any more than the "oracles and ordinances" which he also gave? Again, the communion of saints, the ordinary means of salvation, and the offers of grace by Christ, are enjoyed *in the ministry of the Gospel*. If these blessings are to be enjoyed in the ministry of the Gospel, this is the channel through which they are conveyed; and the channel must be as permanent and continuous as the stream which is to flow through it, and therefore both channel and stream are of divine appointment.

In the Larger Catechism, question 158 is as follows: "By whom is the word of God to be preached?" *Answer.*—"The word of God is to be preached by such as are sufficiently gifted, and also duly approved and called to that office." The inward gift alone, then, is not sufficient, nor the approval of this gift by the Church, but there must be a call to the office. Of what nature is this call? The text referred to answers the question:—"And no man taketh this honor unto himself, but he that is called of God, as was Aaron." Observe that this same text was cited in the Confession of Faith, in explanation of what lawful ordination is. To be "duly approved and called," then, is to be lawfully ordained, and to be lawfully ordained is to be set apart outwardly by those possessing authority to this end by divine appointment.

I might here proceed to make other extracts from the standards of the Presbyterian Church, and sustain those I have made by parallel passages from the standards of her sister Churches around us, and illustrate the whole by unequivocal language from the teachings of her ablest doctors—proving that the undoubted doctrine of this Church is, that a ministry divinely appointed by external ordination is essential to the visible Church, and proving, moreover, that this doctrine has the surest warrants of Scripture and sound reason—but enough has been said.

So much for the principles maintained by your standards. As to the general inconsistency of your practice, as indicated in the array of *facts* which you have drawn up, that is your affair and not mine. However, if you will permit me I will observe that I think instances are not wanting to show that other communions interpret the standards of your Church, and the practice of that section of it to which I suppose you belong, in the sense I have expressed, rather than in that which, incautiously perhaps for the purpose of this discussion, you have asserted.

The Congregationalists do not seem to think that you are one with them. In the Congregational Catechism, bearing the imprint, New Haven, A. H. Maltby, 1844, the last question of the book is:—"In what important respects does the Presbyterian Church agree with those just mentioned, (viz., the Protestant Episcopal and Methodist Episcopal Churches,) *contrary* to the primitive and Congregational systems? *Answer.* "In depriving the brotherhood of each particular Church of the government thereof, and vesting all ecclesiastical power in the hands of Church officers." What the Quakers and Baptists might have to say to your Catholic practice, I will not undertake to determine. And whether in "missionary" enterprise and the circulation of God's word you find yourselves in brotherly unity with the Methodists, I need not inform the public. But I will say that the professions of your last letter, of Catholic affection and practice, are strangely illustrated by the charge brought against you by 60,000 of your Presbyterian brethren, that in Anno Domini, 1837, you by an act of discipline cut them off from your Church, because they adhered to a "plan of union between Presbyterians and Congregationalists" for the work of the Gospel; or rather because, as Church members, they were embraced in a system which grew out of this union.

Into the merits of this charge I do not enter—for I do not make the charge—but may it not be well for you to remember that while you are bringing accusations against me for "exclusiveness" and "uncharitableness," and are ringing all possible changes upon the word "*unchurch*," 60,000 of your laymen and 500 of your clergy are hurling an accusation against you? They employ the stronger word "excommunicate." Does not this tend to show that whatever may be your mercy toward Quakers and others, this mercy has not been extended to these your brethren? You "excommunicated" them—without citation, and without a trial—not on the ground of apostacy from the essential faith, but on the pretension that the "plan of union of the Presbyterians and Congregationalists" was unconstitutional, irregular and unnatural. You "excommunicated" them all. This, I believe, is their charge against your Church.*

The facts and principles advanced in your last letter, I think, have been shown to be inconsistent with your standards. But you will say no—and refer again to book I, chapter I, of the Form of Government. "They also believe that there are truths and forms with respect to which men of good characters and principles differ. And in all these they think it the duty both of private Christians and societies to exercise mutual forbearance toward each other." Who can doubt the truth of this position, or dissent from it? There are many "truths" and many "forms," as to which we differ, that I should think it a waste of time to dispute about. But the question is, whether among these "truths and forms" the standards and doctors of your Church mean to include the doctrine in question between us, namely, that of a divinely commissioned ministry. If they do not, your quotation does not hold good for the purpose for which you cited it—and that they do not I think I have sufficiently shown. And surely you yourself do not set so lightly by the ministry of the word as to regard the question between yourselves and the Friends, and the Congregationalists, as only a question of form.

If you do, I am confident that the most learned and eminent of your brethren will not coincide with you. Did I regard the discussion between us as involving only matters of form, I would instantly drop my pen, destroy what I have written, and retire from the field, conceding to you the victory. But it is very far from being, in my view, a question of "form" or a dispute about "externals." It involves a principle of the deepest importance—a principle which in my view has brought down to me, from my blessed Saviour, that covenant of mercy in which I place my hope of salvation, and which is forever to protect this covenant and convey it to all the lost and perishing sons of men—not relaxing its watch and ward over it till the Church militant on earth shall become the Church triumphant in heaven. But even if it were a matter of mere form, if God has ordered and appointed it, how dare we say that it is not indispensable?

It may seem to you ungracious in me to adopt the line of argument to which this letter has been devoted, but I plead as my apology that I have been constrained to do it in self-defence, for so far as the doctrine goes, of the necessity for a divinely appointed ministry, deriving its authority from Christ, by external ordination by other ministers, I am a Presbyterian, in the sense which I attach to your standards. If you cannot come and stand with me on this ground, and there with me try our strength whether I must remain with you or you be compelled to go onward with me, I shall be forced to leave you in the latitudinarian region of Congregationalism till some other opponent from the Presbyterian ranks presents himself to break a lance with you; or in other words, I shall consider this point as sufficiently established, and in my future letters shall take it for granted, without farther argument.

Now, in a few words, let me say, in conclusion, that it may be distinctly marked, that your own standards plainly and unequivocally set forth—

I. That the ministry is given to the Church by the self-same authority which gives to it the Holy Scriptures, namely, *Christ's authority.* As Christ's authority must be binding in one case as absolutely as it is in the other, it follows of course that the Presbyterian Church holds a divinely appointed ministry to be essential to the being of a Church.

II. That this divine appointment is given in an *external commission*, through ordination by other ordained ministers.

Now it is for you to say how the ordaining ministers are invested with Christ's authority to ordain. Observe, the question is not concerning the internal call and qualifications of *the candidate* for ordination—but concerning the qualifications of his *ordainers* to give him his outward call. The question is, not whether *he hold the faith of Christ*, but whether his ordainers have authority to give *him the commission of Christ*—so that the scriptural rule may be obeyed which is referred to by yourselves as bearing upon *external ordination*:—"No man taketh this honor unto himself, but he that was called of God, as *was* Aaron."

Do you or do you not believe that you can, consistently with your standards, with the teachings of your accredited ministers, and the most eminent living doctors of your Church, affirm that a minister can be lawfully commissioned otherwise than by *external ordination by other ministers, who have themselves been externally ordained?*

I am, Rev. and Dear Sir,
Your obedient servant,
JONATHAN M. WAINWRIGHT.

Monday, Jan. 22d.

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* A Review of the leading measures of the General Assembly of 1837. By a member of the New York bar. *New York:* John S. Taylor, 1838. The American Biblical Repository. Vol. XII. page 219. State of the Presbyterian Church, page 221. Whatever may be ultimately decided to be the legal rights of the parties, *the Church is in fact divided.*

DIED, at Boston, on the 15th inst., Madame ANNE PARKER, widow of the late Bishop Parker, in her 90th year.

This respectable lady, one of several daughters of John Cutler, Esq., survived them all. Distinguished in early life, by personal attraction and social accomplishments, she afterwards equally adorned the responsible position of a clergyman's wife, and sustained the character of a 'mother in Israel.' Bereaved in December, 1804, of her revered husband, she survived him nearly forty years. Left a widow with a numerous offspring, mostly minor children, her remarkable industry, energy, and prudence, guided by Christian principles, enabled her to perform, in the most satisfactory manner, the parental duties which thus were doubled upon her; and she found time also, to join in benevolent efforts for others, by becoming a member of several charitable societies, and presidentess of the Boston Female Bible Society.

Her life of usefulness, extended beyond the ordinary length, was crowned with health and happiness, and drew to a gradual end. Death, 'but the messenger Jesus sends,' approached her in the most easy and delicate manner, and delivered his sad message with all the tenderness of love. Without disease or distress, without a pang or a struggle, she took her departure to the world of spirits; and those who communed with her in her last days and hours, fervently pray, *May we also die the death of the Righteous, and may our last end be like hers.* 'Her children rise up and call her blessed.'—*Witness and Advocate.*

MARRIED.

At Oakland, near Natchez, Miss., Jan. 4th, by the Rev. Dr. Page, the Rev. FREDERICK W. BOYD, Rector of Christ Church, Vicksburg, to Miss MARY ELIZA RAILEY, daughter of James Railey, Esq. of Oakland.

CLERGY OF THE PROTESTANT EPISCOPAL CHURCH,

Residing in the Cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Rt. Rev Benjamin T, 106 Franklin.
Abercrombie, R. M., Harlem, 4th av., at A. Howe's.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 4 Great Jones.
Bedell, Rev G.T., corner Tenth st. and Fifth Avenue.
Berrian, D D, Rev William, 50 Varick.
Bruce, Rev. Vandervoort, 750 Broadway.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Carey, Rev. Arthur, 101 Charlton street.
Dowdney, Rev. John, 20 John st, and Williamsburgh.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 120 Orchard st.
Hackley, D. D. Rev. Charles W., 3 College Green.
Haight, Rev Benjamin I., 3 Rutgers Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Higbee, D. D., Rev Edward Y., 159 Chambers.
Hoyt, Rev. R., 38 Forsyth street.
Huddart, Rev. R. Townsend, 422 Houston.
Jackson, Rev. C. D., 255 Greene, near Waverly Place.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N., 103 Amity street.
Moore, Rev. Jacob D. L. M., 1 Greenwich st.
Millett, Rev. James, Fifteenth st near Third Avenue.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Nichols, Rev. Edwin A., 238 Twentieth street.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 29 St. Mark's Place.
Parker, Rev. Benjamin C. C., 97 Watts street.
Peck, Rev. Isaac, 139 Grand street.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev. Joseph Henry, 22 Bleecker st.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue
Richmond, Rev William, Bloomingdale.
Riley, Rev. Reuben, 371 Hudson street.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev. Richard C., 185 Fourth-street.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Spencer, Rev. Jesse A., 222, 22d street.
Taylor, D, D., Rev Thomas H, 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Walter, Rev. W. H., 15 University Place.
Walton, Rev. W.. 2 Abingdon square.
Wayland, Rev. John, 194 Fourth street.
Williamson, Rev. C. H., 72 Murray street.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D D., Rev Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington Avenue, opposite the Collegiate Institute.
Goddard, Rev. Kingston, 15, Jeroleman street, opposite Sidney Place.
Henry, D. D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H., No. 9 Tillary street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Stone, D. D., Rev. John S., next door to Christ Ch.

Williamsburgh.

Clapp, Rev. Caleb, No. 3 South Third street.
Haskins, Rev. Samuel M., No. 4 South Third street.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex street.

CALENDAR.

JANUARY.

28. Fourth Sunday after the Epiphany.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin.
4. Septuagesima Sunday.
11. Sexagesima Sunday.
18. Quinquagesima Sunday.
21. The first day of Lent, commonly called ASH-WEDNESDAY.
24. St. Matthias the Apostle.
25. First Sunday in Lent.
28. Ember Day.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Sexagesima Sunday, February 11, Mission Church of St. Matthew.

Quinquagesima Sunday, February 18, Church of the Annunciation.

First Sunday in Lent, February 25, St. Ann's Church, *Brooklyn.*

Seond Sunday in Lent, March 3, Church of the Ascension, *New York.*

Third Sunday in Lent, March 10, Church of the Redemption.

Fourth Sunday in Lent, March 17, St. Jude's Church.

Fifth Sunday in Lent, March 24, St. Paul's Chapel.

Sunday next before Easter, March 31, St. John's Chapel, A. M.; St. Bartholomew's Church, P. M.

First Sunday after Easter, April 14, St. Mark's Church.

Third Sunday after Easter, April 28, St. John's Church, *Brooklyn.*

NOTICES.

☞ A Spirit of Inquiry being at the present time most clearly manifest in relation to the Protestant Episcopal Church in the United States, it is believed that a Course of Sermons on the principles by which she has ever been distinguished will be of advantage in directing inquirers to the path of truth. The Church has never departed, nor is she in danger of departing from that middle course in which she always protests against error of every kind.

In accordance with these views a Course of Sermons will be preached on Sunday evenings, during the ensuing winter in ST. PAUL'S CHAPEL, and be repeated in ST. CLEMENT'S CHURCH, in this city.

Services to commence at half past seven.

ST. PAUL'S CHAPEL, Sunday evening, January 21.

ST. CLEMENT'S CHURCH, Sunday evening, January 21. Sermon by the Rev. Professor HAIGHT, on "*The Holiness of the Church.*"

SUNDAY EVENING LECTURES.—*A Course of Sermons to Young Persons.*—A number of the Clergy of the Church have kindly consented to preach in course, on Sunday evenings, in the Mission Church of the Holy Evangelists, in Vandewater street, sermons especially applicable to Young Persons.

☞ The Rev. Dr. Berrian will preach the eighth of a course of Sermons to young persons, in the Mission Church of the Holy Evangelists, on next Sunday evening, 28th inst. Service will commence at 7 o'clock.

☞ The Rev. Thomas H. Taylor, D. D., will deliver a Sermon to the Young, being the fifth in the series, in the Mission Church of the Epiphany, on Sunday evening next. Service to commence at 7 o'clock.

Jan. 27.

ST. SIMON'S CHAPEL.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. Jan. 6, 1844.

MISSION CHURCH OF THE HOLY EVANGELISTS.—Donations to the Ladies' Benevolent Society of this Church are respectfully solicited; they may be left with any of the undersigned at their respective residences, or at the Church, on Tuesday evenings, from 7 to 9 o'clock, P. M.

Mrs. Evans, 360 Broome street; Mrs. Perry, 78 Beekman street; Mrs. Underhill, 266 Grand street; Mrs. Newitt, 239 Centre street; Mrs. Pietch, 80 Warren street; Miss Bond, 375 Broadway; J. C. Faulkner, 22 Vandewater street. Jan. 6, 1844.

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. WILLIAMSON,
Jan. 6, 1844. 72 Murray street.

SEAMEN'S CHAPEL.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the building corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. Jan. 6, 1844.

ACKNOWLEDGEMENTS.

DOMESTIC MISSIONS.—The Treasurer of the Committee for Domestic Missions since his report of the 18th, has received the following contributions:

Collection in the Church of the Ascension, New York, after sermon by the rector, half, $402 75; special, domestic, $530—tatal, $932 75; donation of J Gray, Esq, of Fredericksburgh, Va, $60; contribution of St Paul's ch, Cincinnati, Ohio, half, $9 10; Female Missionary Society of Trinity ch, Washington City, per Mrs E L Childs, $200; Christmas offerings of S schools of St Peter's ch, Peekskill, per Rev W Barlow, $5; do, do, of St Peter's ch, New York, half, $2 46; from a lady, per D D, $5; a friend to missions, $80; Trinity ch, Martinsburgh, Va, $8; Edward Colston, Esq, Berkeley, Va, $2; Christmas offerings of Sunday schools of St George's ch, Newburgh, $5 15; do, do, St John's ch, Elizabethtown, N J, half, $3 50; do, do, St John's ch, Tallahassee, Florida, $10; do, do, St Matthew's ch, Hillsboro', N C, $6; Trinity ch, Rensselaerville, N Y, $2; Episcopal Missionary Society of St John's ch, Portsmouth, N H, per George H Marsh, Esq, $24; St John's ch, Cohoes, N Y, $2; monthly collections, Christ ch, Georgetown, D C, half, $40; Ladies' Sewing Society of the same, $15; Christmas offering of S S of the same, half, $5; R P Williams, St Louis, Mo, half, $2. Total, $1418 96.

THOMAS N. STANFORD, Treasurer,
Jan. 24, 1844. 139 Broadway, New York.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee acknowledges the receipt of the following sums since his report of 16th inst:

From St John's ch, Watertown, Ct, for education of T C Brownell, Africa, $20; scholars and teachers of S school, Rockville, R I, per Rev T L Randolph, Missionary, half, $3 50; offerings of Trinity ch, Columbia, S C, per Rev P S Shand, rector, $35; through Rev N E Cornwall, rector of Trinity ch, Fairfield, Ct, viz: Ladies' Sewing Society, $5; monthly offerings, $6; S school, Christmas offering, half, $2; S school Missionary box, for education of Walter Bulkley, Africa, $12—$25; John Gray, Esq, Fredericksburgh, Va, $40; St Paul's ch, Cincinnati, Ohio, half, $9 10; Ladies' Sewing Society, Middle Haddam, Ct, by Miss J H Taylor, treasurer, $10 75; J H Taylor, $10—$20 75—both for purchasing a press for Africa; Sunday school of St Peter's ch, N Y, Christmas offering, half, $2 46; collection at Church of the Ascension, N Y, half, $385 75; do, for Africa, 51; for China, $50; do, foreign, special, $50—$536 75; from W H Elphinstone, sub, $5; Ladies' African Sewing Society, Savannah, Geo, contribution to Africa, for 1843, $80; pledges at collection in Ch of the Ascension, redeemed, half, $17; foreign, special, $20—$37; S school, Christmas offering, St John's ch, Elizabethtown, N J, half, $2 50; Trinity ch, Rensselaerville, N Y, per Rev Robt Washbon, $2; Miss M A's scholars, Ch of the Ascension, for Africa, per Rev Mr Bedell, $7; R P Williams, St Louis, Mo, half, $2; G C Shattuck, jr, Boston, for Constantinople, $50. Total, $879 06.

J. SMYTH ROGERS, Treasurer,
New York, January 24, 1844. 57 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From a lady of St Paul's ch, towards printing a Prayer-book for the blind, $12; Rev Geo W Fash, for Prayer-books sold, $3 35; Richard Mason Abercrombie, annual, $2; Mrs William R Cooke, do, $2; Trinity ch, Rensselaerville, Rev Robt Washbon, $2. Total amount, $21 35.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, Jan. 24, 1844.

FUND FOR AGED AND INFIRM CLERGYMEN.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," since acknowledgment of 17th inst., the following contributions, viz:—

From St Peter's ch, Peekskill, Rev Wm Barlow, rector, $10; St Peter's ch, N Y, Rev Dr Smith, rector, $29 90; St Paul's ch, Albany, Rev W I Kip, rector, $25; Zion ch, Greenburgh, Rev Dr Creighton, rector, $20 75; Christ ch, Tarrytown, Rev Dr Creighton, rector, $9; Trinity ch, Rensselaerville, Rev Robt Washbon, $1 83. Total amount, $96 48.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N. Y.,
Jan. 24, 1844. 55 Water street.

ST. MARK'S CHURCH, WILLIAMSBURGH, L. I.—The Rector of St. Mark's Church, Williamsburgh, L. I., gratefully acknowledges the receipt of the following donations, which have been contributed to the aid of this Church since the acknowledgments in July last:

From H Ketcham, $10; Isaac Peck, jr, $10; Mrs Sackett, $10; W H Harrison, $10; B Rhinelander, $10, Mrs M Jones, $10; H A Wright, $3; St Mary's ch, Brooklyn, $5; Rev F J Goodwin, $5; Rev B I Haight, $5; Rev G T Bedell, $5; Rev Smith Pyne, $20; Rev Mr Bristead, $10; Rev L Carter, $7; Rev B C Cutler, $5; Rev A Ten Broeck, $5; S W W, $5; Mrs Van Dam, $4; E M Young, $3; Robert Banks, $5; H C Daggert, $5; G W Burnham, $5; O D Burtis, $5; G Merle, $5; B E T, $2; Capt Wm Berry, $5; T P Ferris, $5; N J Beear, $5; O Burdell, $3; J H B, $5; W H Falls, $2; H V Raymond, $3; G L Willard, $5; J W Burger, $3; B Richards, $5; B M Tredwell, $5; B J Lossing, $2; W K Jones, $5; J Burges, $5; J Covert, $1; James E Holmes, $10; Sarah Richards, $5; Cyrus Bill, $5; Anna Watts, $5; Henry Barclay, $25; Miss Ann Alsop, $10; Mrs Ebbets, $10; Mrs Back, $3; H Luguer, $10; G W Taylor, $5; S I Hunt, $5; E W Stoughton, $5; Gov Morris, $25; Mrs Stout, $10; M Morgan, $10; W B Parsons, R N, $5; collection at St John's ch, Brooklyn, $25; cash, from various persons, $303; per Thomas Browning, Rt Rev B T Onderdonk, D D, $15; Rev Jesse Pound, $5; Rev C H Williamson, $5. Total, $739.

About $220 is still pledged, by several individuals, this, with the total herein acknowledged, together with the sums acknowledged last summer, completes the amount which we were compelled to raise in order to secure the church to the congregation. Although the church is still encumbered with a debt, yet with economy and self-denial, we hope to be able to pay the interest and thus retain the church. Any further donations towards the payment of this interest will be gratefully received. January 24, 1844.

CHURCH AT KEY WEST.—I have received for the relief of the Church at Key West, from the Auxiliary Missionary Society of St Luke's ch, New York, $25; Trinity ch, Newark, N J, $5; Church of the Ascension, N Y, $20; St James's ch, Phil, $25; All Saints' parish, Fredericktown, Md, $10; Trinity ch, Apalachicola, Florida, a Christmas gift, to assist her sister church in her distress, $33; and from sundry individuals, whose names I am not permitted to publish, $253.

Further donations are anxiously solicited. See the appeal in the May number of the Spirit of Missions.

JOHN WHITEHEAD,
No. 6 Merchant's Exchange, New York.
January 24, 1844.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received the following contributions, since report of 17th inst., viz:—

From Rev P E Milledoler, rector of St Paul's ch, Poughkeepsie, (mileage,) donation, $4 50; Church of the Epiphany, N Y, Rev Lot Jones, collection, $10 87; St Stephen's ch, N Y, Rev J H Price, rector, monthly collection, $22 42; St John's chapel, N Y, Rev Dr Wainwright, collection, $209 78; St Paul's chapel, N Y, Rev Dr Higbee, collection, $142 73; Trinity ch, Rensselaerville, Rev Robert Washbon, $4 42; "E S, a member of St Paul's chapel," N Y, $5. Total amount, $399 72.

C. N. S. ROWLAND, Treasurer,
January 24, 1844. 55 Water street.

The subscriber acknowledges the receipt of the following sums, being donations to the Education Fund of the Diocese:

From St Luke's ch, N Y, Rev J M Forbes, rector, $55; G, a New Year's gift, $1; Zion ch, Little Neck, L I, Rev Henry M Beare, $4 38; parishioner of Grace ch, by Rev Dr Taylor, $1; A S, a friend to education in the Seminary, $10; Trinity ch, Rensselaerville, Rev R Washbon, $4. Total amount, $75 38.

JAMES F. DE PEYSTER, Treasurer,
New York, Jan. 24, 1844. 51 South-st

THE POOR.

The subscriber, Missionary of the Church of the Holy Evangelists, thankfully acknowledges the receipt of the following donations for the poor:

From a lady of the Church of the Ascension, N Y, $25; from a friend to Missions, per P N S, $10; from C, $5; by the hands of Mr Butler, from S, $10.

Further donations will be thankfully received, and may be left with Mr. Butler, 20 John street; Mr. Sparks, office of the Churchman, 109 Nassau street; Stanford & Swords, 139 Broadway; or with the Missionary, Benjamin Evans, 360 Broome street.

January 24, 1844.

MISSION CHURCH OF ST. MATTHEW.—The subscriber gratefully acknowledges the receipt of the following sum for the benefit of the poor:

From a lady of Ascension Church, $25.

N. B. The acknowledgment last week of $10, should have been to S. instead of P.

Further donations are respectfully solicited, and will be thankfully received if left with Stanford & Swords, 139 Broadway; Mr. T. C. Butler, 20 John street; Mr. Sparks, Churchman office, 109 Nassau street; or with Jesse Pound, 50 Fourth street.

Jan. 24, 1844.

MISSION CHURCH OF THE EPIPHANY.—The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From a lady of St Paul's chapel, $5, and a bundle of garments. From a lady of the Church of the Ascension, $50. By Stanford & Swords, from a friend to Missions, $10.

LOT JONES, 192 Allen-st.

N. B. Further donations will be thankfully received. They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 109 Nassau street; or with the Missionary, 192 Allen street.

January 24, 1844.

MISSION CHURCH OF THE HOLY EVANGELISTS.—The Ladies' Benevolent Association of this Church gratefully acknowledges the following donations:

From Miss S, $2; a friend, per Rev B Evans, $1; a friend, $0 50; H Clark, by Mr Slack, $1; Mrs Flandraw, $5; from a friend, by Miss Austin, $1; Mrs Newitt, $2; J P Stagg, $5; a friend, two pounds of candles; Mrs Dunn, 30¾ yards of Canton Flannel; Mrs Newitt, 32 yards of calico; Mrs Perry, a bundle of clothes; Miss B, 16½ yards of calico; Miss Slack, a bundle of clothes; a friend, 3 yards of flannel; Mrs Pietch, one dozen spools of cotton; a friend, 20¾ yards of plaid flannel; Miss S, 2 pair of shoes.

Donations thankfully received as per notice in another column. E. A. BOND, Secretary.

January 24, 1844.

CHURCH PAMPHLETS.

JAMES A. SPARKS, No. 109 Nassau street, New York, (up stairs,) has just published and for sale,

Rev. Dr. Pusey's Sermon on the Eucharist, with an American Appendix, compiled from the Confessions of Faith and other standards of the Presbyterian and Dutch Reformed Churches, and the writings of Calvin, Mclancthon, and Luther. Price, 12½ cents.

A Full and True Statement of the Examination and Ordination of Mr. Arthur Carey. Taken from the Churchman of July 8, 15, 22, 29, and August 5, 12, 19 and 26. pp. 116. Price, 25 cents.

A Letter to a Parishioner relative to the Ordination of Mr. Arthur Carey, by the Rev. B. I. Haight. Price, 6¼ cents.

Mutual Forbearance recommended in Things Indifferent. A Sermon, preached at the Consecration of the Church of St. John Babtist, in the Parish of Hawarden, by the Rev. Dr. Hook, and dedicated to the Rev. Dr. Pusey.

Errors of the Times; a Charge delivered by the Rt. Rev. Bishop Brownell, of Connecticut. Price, 12½ cents.

No Union with Rome. By the Rev. Dr. Jarvis.

Revivalism and the the Church. By a Presbyter of the Diocese of Connecticut. Price, 12½ cents.

The Church's Law and the Church's Liberty. A Sermon by the Rev. Smith Pyne, A. M. Price, 12½ cents.

The Liturgy in No Danger. A Letter to the Author of an article in the New Englander, for October, 1843. Price, 10 cents.

A Letter to the Rev. Dr. Bushnell, on the Rationalistic and Infidel tendencies of certain passages in his address, &c. &c. Price, 12½ cents.

Reasons why I am a Churchman; or, The Episcopalian Armed against Popular Objections.

Episcopacy Divine in its Origin, and unbroken in its succession.

Mariolatry, or Facts and Evidences demonstrating the Worship of the Virgin Mary by the Church of Rome. By Rev. T. Hartwell Horne, D. D., Edited by Dr. Jarvis. Price, 25 cents.

Church Authority, a Sermon by Rev. L. Windsor.

The Priesthood in the World, a Sermon by the Rev. Dr. Wyatt, of Baltimore.

The Argument for the Apostolical Succession. By the Rt. Rev. Bishop McIlvaine.

A Narrative of Events connected with the publication of the Tracts for the Times, &c. &c. By Rev. William Palmer.

Sacerdotal Absolution, a Sermon preached before the Diocesan Convention of North Carolina, 1843, by Rev. M. A. Curtis. Jan. 27.

FRENCH LANGUAGE.—Rev. C. H. WILLIAMSON continues giving lessons in the French language. He has a class for *beginners*, and one for those who are *far advanced* in the study of the language. Each class meets twice a week.

For more particulars, apply at No. 72 Murray st.
Jan. 27—4t$

WANTED.—A situation by a middle aged woman, as nurse to some respectable family in the city or country. She has had charge of a nursery for a number of years, in which she has made herself generally useful, and has given entire satisfaction. Inquire 176 Division street. Jan. 27—3t$

TO FAMILIES.—For sale, two capacious, dry, and well built family vaults, on the east side of St. Matthew's Church, Christopher st. For particulars, apply at No. 50 Fourth st. Jan. 27.

THE ILLUSTRATED BOOK OF COMMON PRAYER.—Just published, the Book of Common Prayer, and administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church of the United States of America, with the Psalter, or Psalms of David; together with the Psalms and Hymns in metre. Containing upward of seven hundred engravings on wood, in part from original designs, but principally taken from the English, and adapted to the present edition, edited by Rev. J. M. Wainwright, D. D., complete in one handsome volume, royal 8vo., superbly bound in English morocco. Price $8,50. For sale by

J. A. SPARKS, Churchman's Bookstore,
Jan. 27. 109 Nassau street.

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION has in course of publication, and will publish in succession, the following books, viz.:

"The Early Called;" a Gift for Bereaved Parents. By the Rev. William H. Lewis, 18mo., 84 pages.

The Juvenile Repository, being the republication in two or more volumes, of a series of choice books for children, from the press of 'Burns,' London.

Sacred History, Old Testament, one vol. 18mo.

Recently published by the General Protestant Episcopal Sunday School Union.

The Rector's Visits; or, Stories on the Lord's Prayer, 18mo. 108 pages.

The Children of Hazlewood School; or, Ill Conduct at Church. 18mo. 48 pages.

James Ford; or, The Heedless Boy. 18mo. 24 pages.

Beaven's Help to Catechizing. From the second London edition, revised and amended by the author, and the Executive Committee of the S. S. Union. 114 pages, 18mo. in stiff pasteboard covers. Price $10 per hundred, with the usual discount to Sunday Schools.

Also, a finer edition of the same, with an Introduction of 24 pages. Fine muslin, 28 cts. each, discount as above.

A clergyman at the West writes: "It is the most popular book amongst teachers, scholars, and parents, and the best for Sunday Schools I ever knew." The same testimony is coming in from all quarters.

Orders may be addressed to
DANIEL DANA, JR., Agent,
Jan. 27 20 John st., New York.

IMPORTANT EPISCOPAL WORKS preparing for publication by D. APPLETON & Co, No. 200 Broadway.

I. The complete works of Mr. Richard Hooker, with an account of his Life and Death, by Isaak Walton, arranged by Rev. John Keble, A. M., in 2 vols. 8vo.

II. The Sacred Order and Offices of Episcopacy; asserted and maintained. To which is added Clerus Domini; a Discourse on the Office Ministerial, by Rt. Rev. Jeremy Taylor, D. D., 1 vol. 16mo.

III. Sermons; preached at Clapham and Glasbury, by the Rev. Charles Bradley, A. M., the 2 vols. of English edition in 1 vol. 8vo.

It is proposed to publish the other volumes of this author's Sermons should encouragement be given.

IV. An Historical Sketch of the Council of Trent; designed to illustrate the relative position of the Papal Communion, and the Anglican and American branches of the Church Catholic. By Rev. John D. Ogilby, D. D. 1 vol. 8vo.

V, The Christian Instructed in the ways of the Gospel and the Church; in a series of Discourses, by the Rev. J. A. Spencer, A. M., late Rector of St. James's Church, Goshen, N. Y., 1 vol. 16mo. Jan. 27.

STANDARD CHURCH WORKS.

PALMER'S Treatise on the Church, 2v. $5.
Burnet's History of the Reformation, best edition, 4v. $8.
Burnet's ditto, cheap edition, 3 v. $2 50.
Burnet's Exposition of the XXXIX. Articles, 8vo. $2.
Pearson's Exposition of the Creed, 8vo. $2.
Kip's Double Witness of the Church, 16mo. $1 25.
Churton's Early English Church, 16mo. $1.
Sutton on the Sacrament, 16mo. $1.
Learn to Die, by Christopher Sutton, D. D., 16mo. $1.
Learn to Live, do do 16mo. $1.
Spincke's Manual of Private Devotion, 16mo. $1.
Practical Christian, by R. Sherlock, D. D., 16mo. $1.
Maurice on the Kingdom of Christ, 8vo. $2 50.
Newman's Parochial Sermons, 2v. 8vo. $5.
Manning on the Unity of the Church, 16mo. $1.
Evans' Rectory of Valehead, 16mo. 75 cents.
Jeremy Taylor's Golden Grove, 16mo. 50 cents.
Bishop Patrick on Prayer, 16mo. 75 cents.

For sale by J. A. SPARKS, Churchman's Bookstore, 109 Nassau sreet. Jan. 27.

THE UNITY OF THE CHURCH.

Just published in one elegant volume 16mo. Price $1.

The Unity of the Church, by the Rev. Henry Edward Manning, A. M., Archdeacon of Chichester.

PART I. The History and Exposition of the Doctrine of Catholic Unity.

Part II. The Moral Design of Catholic Unity.

Part III. The Doctrine of Catholic Unity applied to the Actual State of Christendom.

"This is a profound and eloquent treatise on a most interesting subject—one that has of late received peculiar attention and at present exercises the minds of thoughtful Christians perhaps more than any other. Thousands are beginning to be convinced that the only true and real bond of concord is the kingdom of Christ, and to inquire anxiously into the meaning of that article of the Creed—"I believe ONE Catholic and Apostolic Church." All such will read with avidity the admirable treatise which has been so favorably received in England, and whose republication in such beautiful style entitles Messrs. Appleton to the thanks of American Churchmen. Archdeacon Manning is well known by other theological works: but his Unity of the Church is the most matured and celebrated production of his pen, and it has placed him high in the rank of Anglican divines."—*Banner of the Cross.*

D. APPLETON & CO., Publishers,
200 Broadway.

D. A. & Co., have also published uniform with the above:

Portrait of a Churchman, by the Rev. W. Gresley,	0 75
Tales of the Village, by the Rev. F. E. Paget, 3v,	$1 75
Learn to Live, by Christopher Sutton, D. D.,	1 00
Learn to Die, do do	1 00
Meditations on the Sacrament, do	1 00
Practical Christian, by R. Sherlock, D. D.,	1 00
A Kempis's Imitation of Christ, complete,	1 00
Double Witness of the Church, by Rev. W. J. Kip,	1 25
Manual of Private Devotion, edited by Spinckes,	1 00
Early English Church, by Rev. E. Churton,	1 00
A Discourse on Prayer, by Bishop Patrick,	0 75
The Golden Grove, by Bishop Jeremy Taylor,	0 50
Lyra Apostolica: from the 5th English edition,	0 75
The Rectory of Valehead, by Rev. R. W. Evans,	0 75

⁂ Other important works are under consideration for republication in this uniform series. Jan. 27.

THE CHURCH—THE FAITH—TRADITION. By BENJ. T. ONDERDONK, D. D., Bishop of the Diocese of New York.

The above sermon, introductory to the course of lectures now being delivered in St. Paul's Chapel and St. Clement's Church, is just published, and is for sale, price one shilling, at 4 John street.

ONDERDONK & FORREST, Publishers.
Jan. 20.—2t

PECK'S BOOKSTORE,
No. 158 Main street, (Exchange Buildings,)
WM. B. PECK, }
CHS. E. PECK, } Buffalo, N. Y.

CHURCH BOOKS published by James A. Sparks and D. Appleton & Co., constantly on hand, at publishers' prices. Jan. 20—6m

WORKS ON EPISCOPACY.

DR. BOWDEN'S LETTERS to Dr. Miller; Dr. Cooke on the Invalidity of Presbyterian Ordination and Episcopacy, tested by Scripture, in two volumes, in boards, and bound in sheep; also, Leslie on Deism; West on the Resurrection; Walton's Lives; Gibson's Letters; Life of Bishop Heber, &c., for sale at low prices at the Church Depository, 20 John street, by THOMAS C. BUTLER.

January 20.

CHURCHMAN'S LIBRARY.

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The first number for December is out, and the January number is in press, containing the English Reformation.

J. R. DUNHAM.
Flemington, N. J.
General Agent for the city of New York,
JAMES A. SPARKS,
Jan. 27. 109 Nassau-st.

POETRY.

For the Churchman.

The following trifle is a mere rhyming record of facts which occurred to the writer during a tour through Switzerland in 1819. He takes the liberty to inscribe it to the Rev. Dr. WAINWRIGHT:—

GENEVA.

" There they found a Church without a Bishop."
MR. SENATOR CHOATE.

" A Church without a Bishop there they found,"
The exiles, who from Mary's fury fled
To Leman's banks, where Calvin's influence shed
Seeds of new errors on the self same ground
That Popery erst with noxious weeds had crowned.
And thrives pure faith there now with roots wide spread ?
Is Calvin's name revered—it's master dead ?
I too an exile, but for health, around
That lake, whose mirror yields the raptured eye
Scenes of transcendent grace and majesty,
Have strolled, and in Geneva's streets have trod.
" Where's Calvin's tomb ?" I asked ;—the sole reply,
" Who knows ?"—" Is Christ still worshipped here as God ?"
" In private by dull fools who yet in darkness plod."
J. J R.

Binghamton, N. Y., Epiphany, 1844.

From the Commercial Advertiser.

THERE CAN BE NO CHURCH WITHOUT A PRELATE.

SIXTH LETTER TO DR. WAINWRIGHT.

Rev. and Dear Sir,—As our readers will have perceived, I have been too anxious to reach the merits of the question before us, to insist with any pertinacity upon technical questions. It would have been very easy, as I believe, to make successful battle upon all the points you have raised from time to time, but as it would have entangled the question, I have waived them. I am now in some hope that there will be, henceforth, a fair and manly grappling with the real point at issue between us.

I have but a single remark to make, before I proceed to notice your last communication. It is in relation to my supposition that your preceding letter was composed in "an angry and lordly tone," and contained "discourteous language which I forbore to retort." Ordinary people do not deem a charge of *slander* very civil; yet this charge you brought against *me*, in company with other ungracious language, "stale declamation," "instructing my ignorance," &c. Though this style of dealing with an opponent passes with many as equivalent to argument, and is considered an evidence of cleverness, I hope no temptation whatever will seduce me into the use of it. Hard arguments and hard words do not belong to the same category.

Passing all this, I repeat my satisfaction that "we have now fairly got to the dogma, which I hold to be at war with the spirit and letter of the word of God," no matter now from what hands you have received it. You call upon me to "remember that its truth was never disputed until the Reformation; that it formed no ground of objection in the minds of the first Reformers to the Church of Rome, and that these great men yielded it up with marked reluctance," &c. You can hardly expect me to "remember" this, for I do not believe it to have been so, but on the contrary, I think I can show that it *was* not so. I will not touch that point now, for you admit that this question is not properly before us, and that the true issue is whether, as you have affirmed, Prelacy be *essential* to the *being* of the Church of Christ. I am glad to find that you are ready to abide by the *Word of God*, as the only authority which we are now to summon to the decision of this question.

My first reply to your affirmation, that Prelacy *is* essential to the being of the Church, and the reply to which I restricted myself in my last letter, was this—"That there is no warrant in Scripture for making any particular external form of polity a condition of that Christian fellowship and communion with God which are the distinguishing duties and privileges of the Church of Christ."

You say that were the argument I have advanced true, i. e., were it true "that there is no warrant," &c., &c., this would not "make Episcopacy anti scriptural," any more than Presbytery. This, I beg to say, is not the point in hand, for I admit that the argument bears equally on Prelacy and Presbytery, as respects the making either of them exclusive. Either may, according to the different judgments of their respective advocates, be the most conformed to the Scripture model, and yet neither, as I maintain, should be raised to the rank of an *essential* condition of Christian brotherhood and communion with God. You may think Prelacy most clearly taught in Scripture, as I do Presbytery, but the question, which I pray you to bear in mind, is, shall we, on the ground of our respective opinions on a question of *forms*, about which multitudes of wise and good men differ, although they are agreed in respect to the spiritualities of Christianity, as a moral institute—shall we, I say, proceed to deliver each other over "to uncovenanted mercy;" in other words, excommunicate each other from the covenant of God, and its promises and privileges? Against any position of which this is the natural and inevitable consequence my whole soul revolts.

Now what is your reply to this? Why, after assuming two things, which you say I must admit, and which I do admit, you proceed to infer that I must, if consistent, run upon the very same consequences which I have charged against your own position. You quote from various authorities, Jerome, the Augsburg Confession of the Lutheran Church, Calvin, and the Presbyterian Confession, to show that a "ministry" is essential to the visible Church. Agreed: I had already admitted this when giving an account, in my last letter, of what I found in Scripture concerning the essentials of Church order. But another postulate, which you take for granted I will concede, is that this ministry "must be apostolical, that is, derived from Christ in some way through the Apostles." Now I fancy that this is the point where your argument falters. This is a venerable term, this "Apostolical," and not more favorite with yourself than with me; but still I am satisfied there is a fallacy in your use of it, which I will proceed to notice in due time. Supposing me then to admit "an Apostolical ministry of the word and ordinances," as essential to the very being of a Church, you proceed to draw the necessary inferences for me in these words—"You have unchurched, then, the Quakers, and left them to the uncovenanted mercies of God; you have unchurched the Congregationalists, you have unchurched the whole body of Methodists, you have unchurched large portions if not the whole of the Baptists, to the full extent that I unchurch you;" and you significantly ask, no doubt with some triumph over my foolish inconsistency, whether I do not shrink in "horror from a proposition so monstrous?"

I answer this question, thus put in irony, emphatically in the affirmative. I do shrink from it with horror. And more than this, were your retort of this charge of unchurching the several bodies you name, a just retort, I might well admit my folly for having forgotten the familiar proverb, about living in glass houses and throwing stones. But I can dispose of the retort in a very summary manner, and without any impeachment of my consistency, and can show that I do not unchurch my fellow Christians of these large and respectable denominations (who hold the essential truths of the Gospel) in any sense, much less in the sense and "to the extent" in which you unchurch me. Am I to suppose that in making the above averment you meant to be understood as asserting a *matter of fact?* You must surely have known that as a *matter of fact*, we freely recognize the essential character and Church rights of these bodies of Christians. This is notorious. You must mean, therefore, *that if I carry out my principles*, I must do, what you do, unchurch the above named bodies. Your argument is *ad invidiam*, but it fails to answer your object, because I shall now proceed to show that it not only contradicts matter of fact, but is built upon a false inference of your own, from our views of what constitutes a valid ministry.

First. It contradicts well known facts. The only apparent exception is the case of the Friends; concerning whom as a society a variety of opinions exists. They are divided into two opposite parties, one of which rejects, as we both believe, the very fundamentals of Christianity, while the other holds fast (so far as I know) to evangelical truth, though with a mixture of doctrinal errors. It is only concerning the last that there can be any question in this connection. These do not reject a ministry, for they have ministers and elders, after their own sort; nor do they reject the ordinances of the gospel professedly, simply contending that these ordinances are to be observed spiritually and not at all externally. Now I consider these views as seriously defective, but if through these views they hold communion with the *Head* of the Church, I dare not deny that they are living members of his *body*. Their ecclesiastical organization may be defective, but not in such a sense as to destroy their hold upon the blessings of God's covenant.

As to the other bodies named in the above extract,—Congregationalists, Baptists, Methodists,—there is not even a faint shadow of authority for the assertion that I unchurch them, in any sense, least of all in the sense in which you unchurch me. To make this out, you must be able to adduce *facts*, not inferences. The facts to the contrary lie open to the knowledge of any man. The mutual interchange of ministerial services proves that it is not so. If a minister of any one of these Churches desires to enter into the ministry among us he is not re-ordained; should a member of one of these Churches choose to unite with us, in constant or only occasional communion, he is not re-baptized. You cannot point to an individual among us who would hesitate to sit down at the table of our common Lord, with accepted members of any of these Churches. We honor them, as the possessors of the truth, and as having the best of all *imprimaturs* to attest the validity of their ministry and ordinances, viz: the seal of God's spirit, which has made each of these bodies eminently useful in improving mankind. We rejoice in their successes in accomplishing so glorious an object, and consider their successes as the best of all evidence that God is with them, and has recognized their organization as possessing the essential features of the Catholic Church. Do they send forth their devoted missionaries to a foreign field, we never interfere with their labors, as you have done in reference to those you call Lutheran-Calvinists, but we bid them God speed, cherishing no feelings of rivalry, much less of animosity, upon the ground that they do not articulate our Shibboleths in our way. What son or daughter among *us* will refuse to meet a pious parent of another Church, at the Lord's table, (as is notoriously the case among you,) upon the ground that it is not the Lord's table, and that those who meet at it are not ministers or members of Christ's Church? These are significant questions, simply put, and I beg the reader to ponder them and decide how little reason there is for the opinion that there is not *much* to "choose between us, as to 'charity,' 'exclusiveness,' 'unchurching,' &c."

Such is the state of the facts. But, second, you will reply that our practice is inconsistent with the principles you have quoted from our formularies. To this I answer, that in those formularies there is not a word which condemns our practice. Let the reader examine your references and decide whether they are liable to the charge of exclusiveness. Farther, let him turn to Book I. Ch. I. of the Form of Government, and he will find a distinct declaration that we "believe that there are truths and forms with respect to which men of good characters and principles may differ;" and that "in all these, we think it the duty, both of private Christians and societies, to exercise mutual forbearance." What clearer renunciation of exclusive claims can be given than this?

But to leave no room for the charge of inconsistency with our doctrines, let me add that the principles in regard to a ministry, which are set forth in our symbols, no where make a linked succession of *individuals* an indispensable requisite in ministerial investiture. It is at this point that I detect the fallacy of your retort—a fallacy already adverted to, and which I promised to notice. You demand from me that I should admit an *Apostolical* ministry—i. e., "one derived, in some way, from Christ, through the Apostles." I do admit it, but evidently not in your sense, for in your sense an Apostolical ministry embraces the idea of an unbroken series of *individuals*. Now were I disposed, I think it would not be difficult to show that if there be any weight in the claim of such an unbroken series of ordinations, *we* can establish as perfect a right to it as *you*. The only difference between us being this, that we trace the series through the ministers of Christ's Church as *presbyters*, and you as *prelates*. But we lay no stress upon this, first, because no stress is laid upon it in Scripture, (if there be, you can show it,) and secondly, because we can conceive of cases in which it would be the duty of Christian believers to disregard the punctilios of ecclesiastical genealogy, which a regard for regularity and fitness would lead good men to observe under ordinary circumstances. Conceive, for instance, of a community of Christians cast upon a desert shore: they have the word of God, but no minister; shall they continue forever without the offices of Christianity, and not rather appoint one or more of their number who shall give himself wholly to the work of ministering God's word and ordinances? Such a one, I believe with Luther, would be as truly a presbyter as if he had been consecrated by all the Bishops in the world. Conceive, again, of the possibility of so extensive an apostacy from substantial Christianity, in any body calling itself a Church, as to make communion with them no longer tolerable, is there no remedy? The English reformers thought differently, and so did the reformers of the continent, and so in their turn did Wesley and his coadjutors, and a large body of the Puritans. In one word, the exercise of the right of separation is to be justified or condemned, in the first instance, by the facts which caused the separation. If unnecessary, the separation is schism, and its immediate authors are to be held responsible; but if necessary, the sin of schism rests upon those who made it necessary. The grand point is not whether the seceders in any case carry along with them a ministry derived from the body they are quitting, but whether they carry God's word with them as the charter of Christian rights, organize themselves in substantial conformity to that, and then humbly ask God's blessing.

I have neither time nor room to expand these truths, and apply them to the case in hand. Let it be sufficient to add, at present, that an *Apostolic ministry* authenticates its title to the name by the fact of its ministering Apostolic truth and ordinances, and by the seal of God's blessing upon its services. No other title-deed can be compared with this. Who gave the better evidence of "divine right" to preach the Gospel and administer its symbolic ordinances, a Robert Hall or a Dean Swift, a Dr. Chalmers or a Lawrence Sterne? A thousand thoughts crowd upon me here, but I must suppress them.

Thus, I have "given you some satisfaction," I hope, by showing that the views I hold upon the subject of an "Apostolic ministry" are in perfect harmony with the detestation with which I regard the frequent and offensive assaults made upon the various bodies of non-prelatical Christians. We "do not," as you perceive, "symbolize upon this point." I have carefully reconsidered "my first argument against your position, and I think I have shown, both from fact and theory, that it *does not* militate against fair inferences drawn from the standards of my own Church;" and of consequence that it is not only a fair argument in itself, but fair for me to use, and that you have now to answer or admit it. It still remains untouched.

I may pause, then, until it is answered; only observing, upon the last paragraph of your letter, that in saying that you place merely external relations upon a level with the exercise of the spiritual graces of repentance and faith, I stated what I conceived to be *a fair inference* from the High Church dogma, which makes a Prelate as indispensable to the Church as a Saviour. I rejoice at the abhorrence you express for such a consequence. It is a fearful consequence, and as I hope to be able at some future point in this discussion to show that it is a legitimate child of its parent, may I not hope that you will see it to be your duty, in the sight of God, to renounce the parent as well as the child? Would to God it might be so. Oh, sir, this dark world is not so full of Christians that we can afford to alienate any of them, by magnifying our points of difference. Why, by insulting their sensibilities, make it impossible for them to greet each other in respectful love, and work together and contend together against spiritual wickedness in high and low places? Let us look at this single city in which our lot is cast; its thousands who despise the truth, the history and present state of crime and ignorance, the yet unoccupied fields for holy enterprise, the progress of Papal errors—let us consider these things but a moment, and say whether, instead of uniting our forces against this legion of evils, we shall rather whet our swords against each other, and imitate the spirit of the mistaken disciple, who seems to have claimed credit of his Lord for his exclusiveness, saying, "Master, we found one casting out devils in thy name, and we forbade him, *because he followeth not with us.*"

Respectfully,
Your obedient servant,
GEORGE POTTS.

From the Banner of the Cross.

RENUNCIATION OF PRESBYTERIANISM.

Among the numerous conversions to Episcopacy of late years from the ranks of dissenting ministers, not the least important has been that of the Rev. Robert Winning, for upwards of twenty years a distinguished and popular Presbyterian preacher in Ireland. Our readers will be interested in the following letter addressed by him to the Moderator of the Presbytery with which he was connected:—

"Sects in the Christian Church are evils; wherever there is a separation, there is somewhere guilt."—*Doddrige's Lectures.*

"It is very possible to be united to Christ and to the Church of England at the same time. We need not separate from the Church to preserve our allegiance to Christ."—*Rev. John Wesley.*

DEAR SIR,—At the time I resigned my congregation, being myself Moderator of the Presbytery, (as I previously had the honor to be of your General Synod,) I could not, through that official medium, then communicate with my brethren; I therefore, in a short note to one of the members, merely stated my intention of resigning, and afterwards of assigning reasons.

In a few days after this I received a letter from the clerk of the Presbytery, containing a resolution of the Presbytery, to ascertain from me "in what light I considered myself connected with the General Assembly of the Presbyterian Church in Ireland."

In reply to that communication, I stated that, "in reference to the resolution of the Presbytery, I begged leave to say, that whilst in ties of respect and esteem I still considered myself connected with several brethren of the Assembly, that with the Assembly itself, I did not consider myself in any way connected."

To redeem my pledge "of afterwards assigning reasons" for the step I had taken, I now address this letter to you, as the official and direct organ of the Presbytery. In it I merely state my favorable opinion of the Church of England, and the circumstances which removed my prejudices. At a future time I intend (D. V.) again to resume this subject, and fully to assign my reasons for preferring the Protestant Episcopal Church.

As a Presbyterian minister I was appointed to the charge of two congregations—*one* I resigned several years ago, the *other* in December last. Though I resigned my congregations, it was never my intention to withdraw from the Christian ministry. This divine institution I always reverenced. The Church of God I consider the most valuable appointment of heaven; and the ministerial office the most sacred and honorable. For this office, by godly and pious parents, I was early destined. My best days have been spent in it, and I trust, until the end of life, I shall be employed in proclaiming "the unsearchable riches of Christ." Instead of withdrawing from the ministry, (as some have represented,) my anxious desire is, to be more useful in the ministry, and more devoted to its important duties.

Being born and educated a Presbyterian, like the majority of my brethren, I entertained unjust prejudices against the Established Church. Viewing Presbyterianism as the only scriptural form of Church government, I considered Episcopacy a mere civil institution, and its ministers unfit for the sacred office. Acquaintance with Episcopal ministers, and more intimate knowledge of the constitution of the Church, entirely removed my prejudices, and led me to a quite contrary conclusion.

In 1822, the present Dean of St. Patrick's (then Rural Dean of this diocese) visited Kingscourt. He examined our Sabbath-school and other scholars. I was present, and delighted with the examination. I wondered at an Episcopal minister being so familiar with the Bible. On further intimacy with this excellent clergyman, I found a zeal, a devotedness, and attention to parochial duties, which interested me greatly, and partly removed the prejudices I had imbibed.

About this period I became acquainted with the Irish Society, and through it acquainted with the present Bishop of Cashel. Meeting him at committees, and on deputations, I often enjoyed the privilege of conversing with him. On all occasions his conversation was edifying, and seasoned with religion. I always considered him of superior talents and acquirements; and, what is still more valuable in a Christian minister, a man of prayer. In families were we have met together, frequently, after kneeling around the family altar, has he invited me into his room, to join in social prayer, before separating for the night. This godly example made a lasting impression on my mind, and convinced me that there were at least some pious ministers in the Establishment. About this time I visited the county of Cork, for the Irish Society. The first minister I met in that interesting county, was the present Dean of Cork. His zeal—his energy—his single-mindedness—his interest for scriptural education, and his paternal kindness towards his exemplary curates, were most gratifying to witness. Before leaving, I had an opportunity of meeting several other clergymen of that county. They all seemed devoted to their Master's work. I separated from them with regret—I returned edified, and refreshed in spirit, under a firm conviction that the spiritual as well as the natural climate of this part of the south far excelled any part of the north.

Soon after this, the Home Mission Society of the Church of England commenced its Christian labors. For a length of time these missionaries visited Kingscourt, where I often had the privilege of hearing them preach. If the least remnant of prejudice against the ministers of the establishment then remained, it was soon dissipated. If ever the Gospel was preached in purity, simplicity, and fervency, it was *so preached* by these men. They seemed, indeed, "ambassadors for Christ." They came forth as from the sanctuary of the Divine Presence. Their spirit, their look, their manner, their language breathed and savored of God, and of heaven. I *felt* and *feel* the justness of an observation respecting them, made to me by a respected Presbyterian minister of Tyrone:—"Winning," said he, "compared with these men, we are at the Zero point."

My prejudice against the ministers of the establishment being thus removed, I began to turn my attention to the constitution of the Church with which they were connected. The more I have studied this subject, the more I am convinced of the scriptural character of that Church, I am convinced of the evils of schism, and the unjustifiableness of the divisions that separate Protestants from each other. For years I have lamented these divisions; the Irish Society afforded me many mournful proofs of their baneful effects—often have I seen Romanists—virtually Protestants in principle—still clinging to their Church because of her apparent unity; often have I put the question—"Why not unity among Protestants, as well as Romanists?" To be enabled to answer that question, I determined to study the constitution of different Churches. I collected a little library on this subject; I read all the standard works; after a long, impartial, and prayerful investigation I have been brought to this conclusion—that there is, has been, and ever will be, the Church of God, the depository of all divine truth—that this Church has always possessed a visibility, as the moral light of the world—a *oneness* as God is one—a universality, as the truth of which she is the depository.

I have been brought to this conclusion—"That Christ has made reconciliation for mankind; that on the ground of this atonement for mankind God has built his Church, declaring men one family in Christ; that this universal Church stands the great representative of redeemed, restored mankind, and that all sects setting up individual faith and particular redemption as the ground of a Church, are not witnesses for the truth, as it dwells in the true Church of God; but are witnesses for schism and disunion, which are contrary to the will of God, contrary to the prayer of Christ, and contrary to that great atonement for mankind, on the ground of which God has founded his Church, declaring men one family and body in Christ."

I have been brought to this conclusion—that the Protestant Episcopal Church bears the most satisfactory marks of an Apostolic Catholic Church, possessing now, and at all times, the true and ancient faith; that Romanism is a new and sectarian Church, that cannot stand the test of proof, either by councils or by the Scriptures; that whilst Romanism exalts the Church and tradition too much, Dissenterism, of all shades, depresses them too much; and that, admidst these extremes, the Church of England has been enabled to steer the happy middle course, and to give the Church, tradition, private judgment, the Bible and the Holy Spirit, their legitimate and scriptural position.

Conscious that the religion of Jesus was given to unite, not to separate mankind; sensible that "*Sects* in the Christian Church are evils;" convinced that the Protestant Episcopal Church in this country is scriptural, in ordinances, orders, and worship, I feel it to be my duty to join the communion of that Church. A desire for Christian union—a wish to see our unnatural schisms ended—a hope to be more useful in the cause of scriptural truth—are the sole motives which have actuated my conduct. As "there is one body and one spirit, one Lord, one faith, one baptism," I believe it is the duty of all Christians, of all interested for the prosperity of Zion, to endeavor to "keep the unity of the spirit in the bond of peace, till all come in the unity of the faith, and of the knowledge of the Son of God, unto the measure of the stature of the fulness of Christ, speaking the truth in love, growing up unto him in all things, which is the head, even Christ."

In the bonds of Christian esteem, I remain, reverend Sir, yours faithfully,
ROBT. WINNING.

Kingscourt, 16th Sept., 1843.

JUST PUBLISHED,

A NEW WORK by Rev. William Palmer. A Narrative of Events connected with the publication of the Tracts for the Times, with reflections on existing tendencies to Romanism, and on the present duties and prospects of members of the Church. By the Rev. William Palmer, M. A., of Worcester College, Oxford, author of "a Treatise on the Church of Christ," "Letters to Dr. Wiseman," &c. From the Oxford Edition. A pamphlet of about 100 pages.
JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau street.
Nov. 18, 1843.

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THE following catalogue of Rare and Valuable Works are on sale for a Clergyman whose pressing wants compel him, reluctantly, to part with them:
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Nov. 11. Churchman's Bookstore, 109 Nassau-st.

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And we can assure you, dear sir, that in this, we have expressed the universal opinion of all who have listened to its most delightful and thrilling tones. The beauty of design, proportions, and style of finish, its full, rich, sweet and melodious tones, we are sure cannot be excelled in one of its size and variety.

Very respectfully,
Gardner G. Smith,
S. P. Eastman,
H. B. Sowles,
Bildad Paull,
Wardens and Vestry of the Parish of Union Church, St. Albans.

To Mr. George Gardine, Organ Builder,
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The above Instrument is in a Black Walnut Case, of Gothic design—has two rows of Manuals, 14 stops, and Pedal Bass to CCC.

He begs to state that he has been awarded for the last six successive years the highest Premiums of the American Institute, for the best Organs.

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A variety of Church and Parlor, and Church Barrel Organs constantly on hand. Dec. 9.

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A second hand Parlor Organ.
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4th do. " May 10, " July 31.

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TIRNITY CHURCH CEMETERY,
AT MANHATTANVILLE.

THIS Cemetery is now ready for interments in graves or in vaults. It contains twenty-four acres of land, running from the Tenth Avenue to the Hudson River, and between 153d and 155th streets. The soil is of the best quality for the purpose, and to those who have not seen it, it may be necessary to say that the beauties of the place, and its rural and picturesque scenery, cannot be surpassed. The Tenth Avenue in front of the grounds has been opened, and a dock has been built on the river at the foot of 155th street. That portion of the grounds fronting the Tenth Avenue is intended for more immediate use for graves, vaults, and family burial places; but places for vaults can also be had, (if preferred,) in that portion nearest the river, which is covered with a fine open wood, and parts of it about 170 feet above high water descending gradually to the river.

Applications for interments should be made as early as convenient to Mr. Morison, Sexton, at the Vestry Office, corner of Fulton and Church streets. The prices for graves and for vaults and family burial grounds have been fixed at the lowest rate. For further information, and for the charges attending interments, apply to Mr. Morison as above. August 12—tf.

NEW BOOKS published by the General Protestant Episcopal Sunday School Union:

James Ford; or, The Heedless Boy; 24 pages 18mo, with an Engraving, enamelled paper, and fine muslin.

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Church Depository, 20 John street, Dec. 23.

THE LITURGY IN NO DANGER. A Letter to the author of an article in the "New-Englander," for October, 1843, entitled "The Liturgy of the Protestant Episcopal Church in America."
JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau stree
Nov. 18, 1843.

PUBLICATION OF THE SERMONS now in course of delivery in St. Paul's Chapel, and St. Clement's Church, New York.

The undersigned propose to publish the above sermons, separately, in pamphlet form, upon fine paper, and with good type, as soon as the necessary arrangements can be made therefor. The first sermon of the course, by Bishop B. T. Onderdonk, entitled "The Church—the Faith—Tradition," is now in press, and will be issued in a few weeks. Booksellers and agents out of the city, will have their orders, if *post paid*, punctually attended to.
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Publishers, 4 John st.

The Utica Gospel Messenger, the Banner of the Cross, the True Catholic, and the Southern Churchman, are requested to give the above three conspicuous insertions, and send their bills to the office of the advertisers. Jan 6—3t

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CHURCH ALMANAC FOR
1844.

THE Almanac will contain an alphabetical list of the clergy, and will probably be ready for delivery by the meeting of the Convention. For sale at the usual prices of $30 per thousand, $4 per hundred, or 6¼ cents single, at the Church Depository, No. 20 John street.
THOMAS C. BUTLER, Agent
September 9. P. E. Tract Society.

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CHURCH MUSIC and other works, published by J A. Sparks, 109 Nassau st., New York, constantly on hand and for sale as above. Jan. 28.

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THE REV. WM. M. CARMICHAEL, D. D., Rector of St. George's Church, Hempstead, and GERARDUS BEEKMAN DOCHARTY, A. M., Principal of the Hempstead Seminary, having purchased the Institution known as ST. THOMAS' HALL, late the property of Reverend Francis L. Hawks, D. D., would respectfully inform their friends and the public generally, that they will reopen the same for the reception of students, on MONDAY, THE 6TH OF NOVEMBER NEXT, and that they will spare neither pains nor expense to render it in every way worthy of patronage.

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